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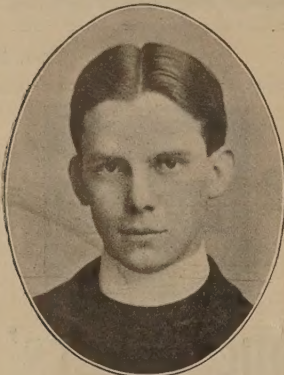
# The Church at Work

## ALABAMA.

R. W. BARNWELL, D.D., Bishop.

### New Rector at Montgomery.

THE REV. EDWARD E. COBBS has accepted his call to the rectorship of St. John's Church, Montgomery, which is one of the most important parishes in the Diocese. Mr. Cobbs is yet something under 26 years of age,



REV. E. E. COBBS.

a son of the late John L. Cobbs, one of the leading laymen of the Diocese, and grandson of the first Bishop of Alabama. He is a nephew of the Rev. Richard H. Cobbs, D.D.,

for more than 40 years rector of St. Paul's Church, Greensboro, and Dean of Selma.

Mr. Cobbs, after studying in Montgomery, passed through the University of the South at Sewanee, Tenn., and then took a course at the General Theological Seminary, after which he was ordained deacon by Bishop Wilmer, July 14, 1899, at St. John's Church, Montgomery, of which he now becomes rector, being Bishop Wilmer's last ordination to the diaconate before his death. He was ordained priest next year, on Oct. 28, 1900, in the same church, By Bishop Barnwell, being the first ordination of the latter. For a few weeks Mr. Cobbs served as assistant to the Rev. E. G. Murphy at St. John's Church, with charges at Mt. Meigs and Prattville. At Mr. Murphy's resignation he was placed in temporary charge of the parish, and has now accepted a unanimous call to become rector. He is pronounced a man of much ability and administrative capacity, and will preserve the high traditions which cluster in Alabama and elsewhere around the name of Cobbs.

## ASHEVILLE.

J. M. HORNER, D.D., Miss Bp.

### Death of Rev. Dr. Buxton.

THE REV. JARVIS BUXTON, D.D., an aged priest who has been connected with Church work in North Carolina during his whole lifetime, passed to his rest on the evening of March 11th in his 83rd year. Dr. Buxton was connected with the Ravenscroft Associate Mission, and was also President of the Stand-

ing Committee of the District. He was a native of North Carolina, and graduated at the University of North Carolina, taking the degree of A.B. in 1839. The honorary degree of D.D. was granted him by the same University some years later. He was one of the best known of the clergy of the State, and had been connected with missionary and parochial work in many parts of it. He was for many years rector of Trinity Church, Asheville, and had been a deputy many times to General Convention.

## CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

### St. Mary's Home—Loss at Holy Trinity—El Paso—Illness of Mr Shaylor—Dr. Rushton—Brotherhood—Belvidere—Bishop Brent—Mr. Lee Declines.

AT THE END of last week, \$25,500 was reported as subscribed for St. Mary's Home for children, leaving only \$4,500 to be obtained by Easter to secure the \$20,000 lots on Jackson boulevard, given on condition of \$30,000 being raised for the building.

THE FIRE which destroyed Holy Trinity Church, 47th street, at midnight of Sunday, the 16th, would appear to have been of incendiary origin. The loss will be nearer \$6,000 than \$4,000. The Rev. Mr. Kinney is holding his morning services in the mission chapel of the Holy Cross on Garfield boulevard, 55th street, and for the afternoons of

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### WHAT IS MODERN ROMANISM?

An examination of those portions of Holy Scripture that have alleged bearings on the claims of the Church of Rome. By the Rt. Rev. George Franklin Seymour, D.D., LL.D., Bishop of Springfield. Cloth, 75 cts. net; postage 8 cts.

### POINTS IN CHURCH HISTORY FROM THE BEGINNING.

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This book is introduced and recommended by the Rev. Thomas Richey, D.D., Professor of Ecclesiastical History at the General Theological Seminary, and is most convenient for use as a handy book of reference.

### TALKS ON THE LORD'S PRAYER.

By the Rev. Albert Martin, Rector of Trinity Church, Yazoo, Miss. Cloth, 75 cts. net; postage 6 cts.

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Palm Sunday and Easter, has been given the use of the Presbyterian church on Emerald avenue.

THE CHURCH of St. Andrew, El Paso, is very pleasing without and within. The furnishings are substantial, and it has an ample sacristy and deep chancel. The altar is the handiwork of the late Father Steel, who ministered to this and neighboring mis-

1883. So very successful has that work been, notably in his management of the diocesan missions prior to the consecration of the Bishop Coadjutor, and in the systematic organization of the City Missions in the city and county penal, reformatory, and charitable institutions, and so well is he known to laymen throughout the Diocese, that it is safe to affirm that there is no priest who will be



ST. ANDREW'S CHURCH, EL PASO, ILL.

sions for some twelve years. The reredos was recently erected "In Memoriam, the Rev. W. M. and Sarah Steel."

Of this mission the Bishop of the Diocese says: "Never have we known a handful of people to surpass these noble men and women in their endeavors 'to find out a place for the temple of the Lord.'" A rectory fund has been begun. Mr. W. H. Hoagland has long been the faithful reader, and Mrs. S. T. Curtiss the Superintendent of the Sunday School and director of the music. Save for a short time, when this mission was joined with Streater, the Rev. E. H. Clark of Pontiac has been priest in charge for nearly four years.

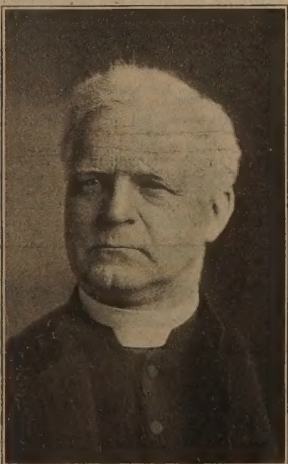
ON THE EVENING of Passion Sunday, during service, the Rev. E. V. Shayler, rector of Grace Church, Oak Park, was stricken with congestion of the brain, and his condition during the week was critical. His many friends were encouraged by noticeable improvement on Saturday and Sunday last.

THE REV. DR. RUSHTON leaves on April 2nd for his new sphere as first assistant to

more missed. By seniority there are only ten parochial priests who rank above him. He returns to Chicago for a few days at the end of April to remove his family.

It was a splendid rally of the city Chapters of the Brotherhood in St. Paul's, Kenwood, on Saturday afternoon and evening, the 22nd. The programme, faithfully carried out, included a conference on "Junior Work," Mr. Courtney Barbour, chairman, and one on "Senior Work," in the chapel, more than filled, Mr. Hensted Young, chairman. After reports from the several chapters upon their execution of the work allotted to them, respectively, in the city and county institutions, Mr. Hubert Carleton, of the St. Andrew's Cross, made an interesting appeal, showing how the Brotherhood could and should contribute to the success of the paper. Mr. Carleton, who is a clear as well as rapid speaker, managed in fifteen minutes, by a judicious arrangement of his topics, to present as many facts as could well be condensed into the time. At 6:30 P. M. supper was served to

[Continued on Page 789.]



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"It ain't never no use puttin' up yer umbrell' till it rains!"

"Ma use' to say livin' was like quiltin'—you orter keep the peace an' do 'way with the scraps."

"I jes' do the best I ken where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time."

"Some folks goes right under when trouble comes, but I carry mine fur an' easy."

"It looks like ever' thing in the world comes right if we jes' wait long enough."

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# The Living Church

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No. 22

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### The Living Church

With which are united 'The American Churchman',  
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### An Early Easter.

Though the sweet bird voices are silent;  
Though blossoms lie under the sod;  
Still Easter comes, heralding spring time,  
The spring time of nature and God:  
For the dark grave opens at Easter  
A radiant path for the Lord.

So, the angel of resurrection  
Shall waken your singing bird too;  
And shall bring forth your hidden blossom  
All fragrant with heavenly dew,  
When God bloweth warm o'er His garden;  
This is Easter's message to you.

JAEN FLOWER.

#### "THE POWER OF HIS RESURRECTION."

IT IS so wholly impossible to tell what would have been the course of future events if any great crisis in the world's history had turned out differently, that it is difficult to fix the exact value in history of any occurrence. If Gettysburg had been lost to our Federal troops; if Washington's army had been finally defeated; if the Stuart succession had been retained in England; if Charles II. had not been recalled from exile; if Edward VI. had not died a premature death; if Magna Charta had been torn into fragments at Runnymede—if any one of these, or of many like contingencies had occurred to reverse the turning points of Anglo-Saxon history, no human mind can tell what would have been the future of the race. On the outcome of such crises, human progress depends; and the difference between a progressive and a retrogressive race is largely hinged on such critical moments, when the character of the people is tested.

Something like this thought seems to have been in St. Paul's mind when he penned those yearning words: "That I might know Him, and the Power of His Resurrection." If human history has turned on many crises, it has preëminently hinged upon the Resurrection. That was the force which was injected into a world surfeited with luxury while yet overcome with pain. In the tremendous spiritual results which flowed from our Lord's triumph over death, we perhaps overlook too often the physical and temporal results. The immediate result was the founding of the new Kingdom of Christ; and that Kingdom, the Church, so revolutionized history, that even secular history is largely an account of the progress of the Kingdom of God. The Resurrection, then, shook the throne of the Caesars; it put down the mighty from their seats and exalted the humble and meek, only to dethrone the latter again when they in turn became filled with the pride of the mighty.

St. Paul's relation to our Lord was so different from the relations of the twelve, that it is not strange that his position in the infant Church differed materially from the positions of the first-called apostles. With the latter, personal love of Him whom they had followed, preceded their apprehension of His godhead. With St. Paul, the conviction of His godhead led to personal love and service. The twelve—for St. Matthias also had been a "witness" with the eleven—had for the centre and starting point of their Christianity, the element of personal devotion. St. Paul had no such personal experience. He had known his Lord only to persecute and hate Him, and as one whose teachings must be wiped out with relentless vigor.

This very reversal of the point of view of the apostle to the Gentiles was (humanly speaking) the secret of his power. It led him to see the events of our Lord's earthly life apart from any personal considerations. Thus, to him, the Resurrection was the focus of the whole Life. On the reality of that one event, he staked the truth of Christianity. The very audacity of the challenge, "If Christ be not risen, then your faith is vain," showed how fully convinced he was that that event was the test of the new religion. So far from explaining away the unparalleled miracle, he returned to it again and again, laid the greatest stress upon it, thrust it to the foreground in all his speeches, courted investigations, challenged the world to disprove it.

To-day we have a weak, apologetic conception of Christ-

ianity, which would hide the miraculous and press only our Blessed Lord's works of mercy; the healing of the sick, the uplifting of the fallen, the loving ministrations to the weak. Beautiful as these acts are, Christ-like as are all such works when done now in His Name, they are not the fundamental test of the truth of Christianity. The Incarnation was for a more stupendous purpose even than that. The greatest good brought by the Son of God to the world was more than that. It was the power to unite man with Himself; to inject His divine life into the life of the individual; to give spiritual food that should invigorate the life of the soul into such a spiritual life as was undreamed of in the earlier philosophies of the world; to open up new vistas, in heaven as well as in earth, in eternity as well as in time, wherein a gradually developing, gradually expanding vitality should lead the soul from strength to strength, from knowledge to knowledge, from blessing to blessing, until at last the splendor of the Vision of God should burst upon the soul that had been prepared for it, and the mortal that had been divested of the transitory accidents of earthly existence, should put on the immortality of the resurrection body.

All this depends upon, hinges upon, the truth of the Resurrection. Strike that from the roll of actual events in history, and we are, of all men, as St. Paul declared, most miserable. Absolutely nothing can remain of Christianity if that is taken away. Indeed nothing ought to remain, because the failure of our major premise must carry and ought to carry the failure of the whole system built upon it.

WE COMMONLY assume that the voice and the flash from heaven that arrested Saul of Tarsus on the way to Damascus, were the first and the instantaneous acts of his conversion. But who can tell what were the thoughts of the master logician as he traveled on his way? He had heard the story of the bursting of the tomb; he had witnessed the sublime confession of the faith of Stephen, the proto-martyr. Who knows what thoughts passed through the mind of the traveler who had slowly proceeded from Jerusalem until he had come "near Damascus," before this revelation of the Son of God broke upon his astonished gaze? He could not gainsay the reality of the Resurrection, and he was too great a master of logic not to perceive the tremendous power of the fact. We cannot know, for the saints of God do not record those supreme moments when their spirits have wrestled with the Jehovah-angel and they have been face to face with the issues of eternity. But are there not indications that the irrepressible conflict was even then being waged within the breast of Saul of Tarsus, as he battled to slay the thought, that this Jesus who had vanquished death and spurned the seal of the tomb, had thereby established the reality of His divinity? Who can say what may have been that spiritual conflict which even then was being fought, as when Lucifer made his last onslaught in rebellion against the forces of the Most High, but was cast out by means of the very war which he had instigated? Do not the very words spoken by the Lord from heaven—"It is hard for thee to kick against the pricks"—suggest such a conflict, in which every argument, every thought, every device of the lawyer's subtle mind, had already been brought to bear upon the weight of the evidence for the Plaintiff which had silently rolled in upon the mind of Saul of Tarsus as he journeyed toward Damascus? Brought into the court of his trained judicial mind—and found wanting. Prejudice versus logic, desire versus hatred, unwilling but increasing perception of the *terminus ad quem* which the judicial mind must reach, against all the intensity of the wish not to reach that conclusion;—these, shall we say *must* have been, the "pricks" against which the advocate of Judaism vainly kicked as he traveled on his way.

For St. Paul very rarely alluded to the miraculous climax of his own conversion, in his preaching. It was not that he had been arrested on his way by the revelation of Jesus at the Right Hand of God, and the word spoken to him direct from the clouds; not that that he pleaded, by which to convince the world; but it was the fact of the reality of the Resurrection, the reality that had brought unwilling conviction to his own mind and that must convince any logician or honest jurist; the reality that must overturn the whole course of a world whose hatred put to death the Son of God.

That was the Power of the Resurrection in the life of St. Paul, and the Power therefore that he preached earnestly, obtruded invariably, insisted upon tenaciously, wherever and whenever he preached. But even he, the master logician, the trained thinker, the inspired apostle, could not look ahead

and see all that is inextricably interwoven with the fact that was the centre of a system too great for mortal mind fully to apprehend. He saw the destruction of all the religious systems the world has ever known; he saw the sudden termination of the Old Covenant by the dawning of the New; he saw the new, sacramental incorporation of the individual with the very Christ-Life; he saw the gates of heaven opened to all believers; but beyond all these, and through them all, and past them all, he saw there were yet further heights beyond which even he could not discover, and so he exclaimed amidst the wonder and incomprehensibility of it all: "That I might know Him and the *Power of His Resurrection!*"

Well, ever increasingly those who care to know are seeing, as one by one the ages of human history unfold, and the Power brings nearer the final revelation when all things shall have been made new. The Church of the Living God shall be the witness of that power, and her children shall see in ever increasing splendor, the eternal radiance of it. Only by doing little by little the things that lie next to our hand is it revealed to-day; but some day it will stand out as the turning point of all history, of the world, of empires, of dynasties, of social progress, of the healing of the race, of the victory over sin, of the salvation of the soul; and from the vantage ground of eternity we shall be able to see as the apostle longed to see, what is the wonderful Power of the Resurrection of Jesus Christ.

**M**ANY readers will recall the series of papers published early last autumn in THE LIVING CHURCH from the pen of the Rev. Francis J. Hall, D.D., Professor at the Western Theological Seminary, under the general caption "This Church and the East." These papers, it will be remembered, were drawn out by certain questions as to the attitude of the Anglican communion on several points therein considered, which were put to Dr. Hall, as one of our most eminent and representative scholars, by the Very Rev. Sebastian Dabovich, Dean of the Consistory of the Russian Church in the United States, resident in San Francisco. The asking as well as the answering of the questions were undertaken by the two divines with the hope of contributing to a better understanding between the Eastern and Anglican communions. The hope was that by careful explanations of the Anglican teaching on several mooted questions in which there appeared to be variance between the two communions, it might possibly appear that these differences might be harmonized, or at least that the Anglican position might be more clearly understood by our brothers in the East. By mutual agreement of the two parties, THE LIVING CHURCH was fixed upon as the medium of communication for these papers, the Editor gladly acquiescing.

After the publication of those papers was completed, at our suggestion, and in pursuance of the same eirenic purpose, Dr. Hall put to Dean Dabovich in turn a series of questions as to the teaching and practice of the Eastern communion in points wherein it seemed that some explanation might be helpful to the better understanding among ourselves, as to the Eastern position. Father Dabovich, stating that Dr. Hall's papers "have come before the attention of our Theological Academies in St. Petersburg, Moscow, and elsewhere," and "have been highly complimented by his learned brothers in Theology, of the Orient," begins, in this issue, a series of papers in reply to the questions put to him by Dr. Hall.

In introducing the Very Rev. Dean Dabovich to American Churchmen, we feel that the eirenic spirit and the unselfish devotion which lead him to undertake thus to draw more closely together the two communions which have already in so many ways evinced a yearning for the better understanding that mutual good will and closer relations must render possible, will be met by a like spirit among American Churchmen. The misunderstandings of more than a thousand years cannot hastily or lightly be removed. If we may in some measure, however small, be instrumental in binding together in closer bonds that may ultimately lead to full intercommunion, the two great branches of Christ's Catholic Church having their chief seats, respectively, in Russia and in the Anglo-Saxon nations, we shall be engaged in that work for the consummation of which our Blessed Lord prayed in His great Eucharistic prayer, and His blessing will undoubtedly be given to our work.

For this statement, our columns are gladly and freely placed at the disposal of Father Dabovich, and the papers will be published in such instalments and with such frequency, as may accord with his convenience. We shall defer any editorial

comment, and request also that any comment through the department of Correspondence be deferred, until the conclusion of the series.

THE *Southern Churchman* shows, in its issue for March 22nd, the sterling sense of honor which we have always recognized in Virginia Churchmanship. In an editorial note, called out by our recent expression of regret that our contemporary had not seen its way clear to correct the misunderstanding which would naturally have resulted from its criticism of the growth of the Church in the Middle West, which criticism we showed by citing exact statistics, to be based on mistaken premises, it makes the correction which seemed to be due; and it is done, moreover, in so frank and cordial a manner as not only to take out the whole sting, but to show its own true friendliness. "In view of the fact that no counter statement has appeared," says our contemporary, "we must frankly say that the figures of THE LIVING CHURCH seem to us beyond question, and that the reflections on the Church in the Middle West were entirely groundless and unjustifiable."

And by writing in that just and cordial strain, our contemporary has, we venture to say, done more to commend to all men the staunch Churchmanship of Virginia and the South so well represented by the *Southern Churchman*, and to bring about a better understanding between different groups or sections of Churchmen, than could have been done by a long series of explanations of varying points of view. The real unity, the sense of brotherhood, in the Church, is made more apparent and more efficient, by such a spirit as this.

For us, the good name of the Church in the Middle West was at stake; but far more important than this, the missionary cause of the American Church was at stake. If it had been really true that the Church in this, or in any considerable section, had lost ground, it would have been a serious reflection on our missionary work, and would partially have justified, or at least seemed superficially to justify, a refusal to assist in the domestic missionary work of the Church. There has been far too much of that spirit already, and we have felt that it was partly due to the misunderstanding of the real growth in the missionary sections.

We have real problems in this Middle West. There have been mistakes and set-backs. There is a pervasive spirit of worldliness and irreligion, as the Bishop of Iowa declared. Beyond all, there is the discouragement arising from the fact of the enormous increase of the alien population, which thus far, despite our many experiments in work among them, has hardly begun to show the effect of our efforts. In all these things, even in our mistakes, we need the sympathy of Churchmen in other sections, and their feeling that it is *their* work, and not a work hostile or alien to them, or apart from them. Happily, in spite of its difficulties, this section is able to continue its work with only small assistance from general funds. But to forfeit the sympathy of the Church would indeed be a severe loss.

BEARING out some of the facts cited recently in our Correspondence columns, by the Rev. John Williams, relating to the spirit of unrest in the Roman communion, the New York *Herald* prints in its issue of March 16th a letter written from the city of Rome by John Cushing, a priest from Colorado, who went to the "Eternal City" to obtain redress from the Congregation of the Propaganda, for what he esteems to be injustice dealt him by his own Bishop. According to the *Herald's* cablegram, "a fracas occurred among the clergy at the house of Bishop Matz at Rome, and an intervention by the police followed. Father Cushing said he was arrested at Bishop Matz's instance, and the police sent him to a lunatic asylum. He was then going to appear against Bishop Matz."

As between priest and Bishop we have no way of arriving at the rights or wrongs of this case, and it is not necessary that we should. We have no relish for insubordination anywhere nor any pleasure in showing the quarrels of another communion. A letter from Father Cushing to the *Herald* does, however, contain one section that seems desirable to reprint, as showing the disillusionment which so often follows upon an appeal from the "faithful" to Rome itself. Father Cushing says:

"But above and far beyond all these personal considerations stand the public good and the interests of religion, and it does seem a little too much to leave a blind and deaf old man for years at the head of so important an institution as the Propaganda. It is an inexcusable offense and insult to the thousands of Bishops and priests,

throughout the world who are governed by that congregation. Practically it means that they are governed, and all their business correspondence read, by an irresponsible man who is the Prefect's private secretary. Nowhere else but in the Catholic Church would such a state of things be tolerated a day. The priests see the anomaly, but are powerless to effect a reformation, being completely under the thumb of the authorities.

"While the late Cardinal Clasca, O.S.A., was secretary of Propaganda, matters were still worse. If anything he was more of the autocrat than the cardinal. His discourteous and tyrannical behavior to inferiors earned for him the name of the bear, and his removal and promotion to the purple a few years ago caused a general sigh of relief.

"The main features of the rule of these two autocrats was to uphold, right or wrong, the episcopal authority, and to throw such obstacles in the way of inferiors getting redress, and cause such unreasonable delays, that, as a rule, priests having a cause against Bishops, either have to succumb for want of funds or, as often happens, die in despair and of a broken heart.

"There are in Rome now perhaps fifty priests with causes against their Bishops, some of them most disgraceful cases. Everything is pardoned and overlooked in the Bishop; his version is accepted as gospel; everything is told him, but the priest hears nothing; his letters and remonstrances are ignored and he is left to wait and starve if he has no private means.

"It is only the comparatively few priests who come to Rome in all good faith, and in the certain hope of getting justice there, who discover, when it is too late, that they never made a greater mistake than in coming to Rome. Far better to have remained at home and sought justice from the civil courts. The clergy abroad are gradually awakening to the real position of affairs, and already many are beginning to consider it a dishonor to be subject to Rome, where it is well known the majority of those who profess to teach faith and morality to the world have neither one nor the other themselves."

These words may of course bear the exaggeration of the disappointed appellant. We should not magnify their importance or assume that there is but one side in the priest's appeal against his Bishop. We do, however, feel that the aspect of Rome therein presented is one which it cannot be amiss for us to read. The hope of obtaining impartial justice in the Eternal City, must, from all accounts, be very slight indeed.

THE English papers, commenting on the official presence of an Armenian archpriest at the recent consecration of the Bishop of Worcester, are recalling former instances of the presence of dignitaries of the Oriental communion at English consecrations, and seem to be able to remember only one such instance, being the presence of the Archbishop of Syria at a consecration in 1870. The American Church, we beg to add, has at least twice at home and once abroad been similarly honored; the former being by the presence of the Archbishop of Zante at the consecration of Dr. Lawrence, Bishop of Massachusetts, the Archbishop pronouncing the Benediction; and the Russian Bishop of Alaska at the consecration of Dr. Weller, Bishop Coadjutor of Fond du Lac; the foreign instance being the presence of the Russian Bishop Nicolai at the consecration of Dr. Partridge, Bishop of Kyoto. We think, however, that the recent occurrence in England is the first of these in which the representative of the Eastern Church has communicated with us on the occasion.

#### ANSWERS TO CORRESPONDENTS.

J. E.—The table of missionary Contributions and Appropriations in THE LIVING CHURCH for Jan. 11th was for one year only—not for three years, as you suppose. The contributions of the Diocese of Florida were placed at \$404, which included offerings to the Society from all sources. The figures were taken from the annual report of the D. and F. Missionary Society for 1902. Variations in these figures from amounts reported in diocesan journals are generally to be accounted for by the difference in the reckoning of the fiscal year.

SOME YEARS AGO, a certain Sunday School in Chicago placed all pupils who had mastered the Church Catechism in a "Merit Class." My five-year-old sister was a member of this class, and seemed much interested in her course of study while earning her place on its roll, and talked about the Catechism a great deal.

One day, when we had a particularly good dinner (as we were entertaining company!), Jessie looked up from her plate and remarked, apropos of nothing:

"Papa, I've got as far as the 'lusts of the flesh' now!"

Another time Jessie inquired:

"Papa, why doesn't Dr. Carver pray for more than *two cents*?"

This was rather a puzzler until questioning elicited the information that she referred to the prayer in which occurs the petition: "Give us a *due sense* of all Thy mercies."

M. B. H.

## LONDON LETTER.

LONDON, March 11, 1902.

AT A recent meeting of the committee of the Royal Museum at Canterbury a letter was read from the Bishop of Hereford, on behalf of the vicar and churchwardens of Stanford Bishop, asking for the return of the chair traditionally believed to have been used by St. Augustine, Archbishop of Canterbury, when attending the famous Conference with British Bishops at a place still called Augustine's Oak, and which was presented to the Museum some years ago. The Hon. Curator of the Museum, now replying to the Bishop on behalf of the committee, points out that, responsible as they are for the "safe keeping of this and other historical monuments" in the museum, they would not be justified in relinquishing possession of the chair. St. Augustine's Chair had been purchased by a Mr. Johnston, of London, from a former sexton of the church at Stanford Bishop, he having rescued it from some workmen engaged in "restoring" the church who were about to break it up for fire wood to warm their victuals one cold morning. The chair, or settle, which is oblong in figure, with outside measurement of 32 inches in breadth and 22 inches in depth, is composed entirely of oak, and is declared to be a typical specimen of the work of the carpenter in the first six centuries of Roman rule in Europe, corresponding, indeed, in style and construction with a Roman *solium*, or Chair of Authority.

It now appears quite doubtful whether the late Rev. Dr. Lee, some time vicar of All Saints', Lambeth, who is alleged to have seceded to Romish Dissent during his last illness, really did die at heart a Romanist. The following are the chief facts in the case, as brought out in the controversy on the subject in the correspondence columns of the *Church Times*. On December 11th last past, Dr. Lee, in the face of some opposition on the part of members of his family, desired a call-message to be sent to his old friend Father Best, of the Brompton Oratory, who came and, at Dr. Lee's request, "received" him into outward communion with the Papal See (though without any formal written recantation), and a few days afterwards administered the Holy Communion and anointed him. In the afternoon of January 23d Dr. Lee passed away, but earlier in the day refused to allow a priest to be sent for from the Oratory, though five minutes before he breathed his last an Oratorian arrived, at the request of Mr. Ambrose Lee, one of Dr. Lee's sons, who some years ago became a Romish dissenter. Mr. Ambrose Lee first very positively stated (in the *Church Times*) that from the day—1st November, 1899—his father left All Saints', Lambeth, to the day—15th December, 1901—when the Blessed Sacrament was brought to him from the Brompton Oratory, he "had not once communicated, either at Anglican church, chapel, or elsewhere." Mr. Lee has now, however, withdrawn that statement, and admits that his father "communicated at St. Matthias', Earl's Court, certainly several times during that period." According to "an old journalist," who had known Dr. Lee intimately for more than thirty years, "so little" did the dying priest "know or care about this bogus reception" that, on the following Sunday he "sent his usual offering" to St. Matthias', Earl's Court, where, "so long as health permitted, he was wont to worship." It further appears from the parish magazine of St. Matthias' that Dr. Lee, after coming to reside "beneath the shadow" of that church two years ago, "found joy and peace in the Church's ministrations," and "to the last he was anxious for her prayers and desirous of her welfare."

If the Church people of Eccles, in the Diocese of Manchester, should now all turn Protestant Dissenters, surely the vicar of the parish would be chiefly to blame for it. The vicar of Eccles has, at any rate, achieved inevitable notoriety by his reprehensible method of observing Lent, namely, in having various prominent exponents of Protestant Dissent lecture on the *locus standi* of their respective sects from the lectern of the parish church on Sunday evenings. The list of lecturers had actually included the Principal of the so-called "Unitarian" College, Manchester, but in consequence of the strong disapproval expressed with reference to the inclusion in the Lenten services of "after-addresses" by representative Protestant Dissenters, and particularly as to the inclusion of an address by a Socinian, Principal Gordon wisely asked the vicar to release him from his engagement. The Bishop of Manchester, it is understood, forbade the delivery of the Socinian lecture, though, shameful to further say, the subject which Principal Gordon was to have lectured upon, "*The 'Unitarian' Movement*," was sympathetically handled for him by the vicar of Eccles.

According to the advance statement of the voluntary offer-

ings to Church purposes for the year ending Easter 1901, sent by the Honorary Editor of the *Church of England Year-Book* to the newspaper press, they amount to nearly eight millions sterling, showing an increase on those of the previous year. Funds to Home and Foreign Missions, Educational Work, the Clergy (educational and charitable assistance), and Philanthropic Work are summarized at £2,235,741 3 5; while those locally raised and retained by the clergy for parochial purposes only reach the sum total of £5,542,393 13 11. "The more we study the figures," says *The Standard* in a leader, "the more reason have we to dwell on the national character of the Church."

Each Tuesday evening in Lent there are prayers and a short address, open to priests and laymen only, in the chapel of the London house of the Cowley Fathers, 13, Dartmouth street, Westminster, and there is room, also writes Father Waggett, for any who care to stay for Compline, at 9:30.

The testimonial to the Bishop of Worcester, promoted by Mrs. Romanes, Mr. G. W. E. Russell, and Mr. J. G. Talbot, M.P., will take the form of some books which the Bishop needs. His episcopal ring, which has now been taken out of the box in which it was placed in consequence of the rule *nisi*, was the gift of many of the Bishop's old friends at St. Margaret's, Liverpool, where for a short time more than twenty years ago he was on the clerical staff, and was presented on their behalf by the vicar, the Rev. J. Bell Cox, whose letters and the reply were very affectionately worded. Dr. Gore has engaged to conduct the Three Hours' Service at Kidderminster parish church.

With reference to the reception of the Blessed Sacrament by the Armenian Arch-Priest at the Consecration of the Bishop of Worcester, its special significance lies, observes a Cambridge correspondent of the *Church Times*, not in the recognition of Anglican Orders, as was loosely stated in the *Manchester Guardian*, but in the act of communion on the part of a representative of the Church of Armenia. Otherwise, "What can we think of the appeal made by the Katholikos of the East Syrian Church to Archbishops Tait and Benson, and of the present actual position of the Archbishop of Canterbury's Mission?" It is also pointed out that this was not the first occasion of an Oriental Church dignitary being present at a Consecration in England; for the Archbishop of Syra and Tenos, with his attendants in their vestments, took part in the Consecration of Dr. Mackenzie as Bishop-Suffragan of Nottingham in 1870.

The Rev. Percy Dearmer's *Parson's Handbook* has now reached (says the *Westminster Gazette*) a fourth edition, to be published by Mr. Grant Richards and The Young Churchman Co. to-morrow. The work will be practically a new one, with chapters increased from eight to eighteen, and a number of illustrations added. We are also soon to have an important S. P. C. K. publication in the *Penny History of the Church of England*, by the Rev. Dr. Jessopp. This work was undertaken at the suggestion of Archbishop Benson, and has been prepared "to give in a picturesque manner accurate information to Church people." The only publication of the kind at present is Mr. Nye's penny *Popular Story of the Church of England*.

The choir of St. Paul's will be lighted by electricity at Easter, but the dome, nave, and transepts not until autumn, while other parts of the Cathedral when funds permit.

The Anglican Bishop for Northern and Central Continental Europe (Dr. Wilkinson), when lately visiting his Russian chaplaincies, was received in audience by the Czarina, at the Winter Palace, St. Petersburg.

Count di Campello, "Bishop-elect of the Reformed Catholic Church in Italy," has sent in his resignation to the Bishop of Salisbury, who is described by the association promoting the movement as "his Ordinary," though "Why?" asks the *Church Times*. The work is now directed, the *Guardian* understands, by Professor Ciechitti.

The vicarage of Brighton, vacated by the new Dean of Chichester, has been conferred by the Bishop of Chichester upon Canon Hoskyns, of Truro, and diocesan missionary, who is a brother of the Bishop Suffragan of Burnley. As vicar of Brighton, he will be sole patron of eleven benefices. Like Canon (Professor) Mason, he is a Churchman somewhat after the type of Archbishop Benson. The new vicar of St. Paul's, Brighton, in succession to the late Rev. Arthur Wagner, is the Rev. J. E. Halliwell, an assistant curate there since 1874, the vicarage being in the gift of a Board of five Trustees.

The Bishopric of Southwark bill, presented by the Archbishop of Canterbury, has been read a second time in the House of Lords. The bill presented by the Bishop of Hereford for prohibiting the hunting of tame deer, the coursing of bagged rabbits, and the shooting of pigeons at competitions has, after

an unfavorable debate upon the motion for a second reading, been withdrawn, to "await," as the Rt. Rev. Prelate hopes, "a better opportunity." The same Prelate's select committee of the Lords on Betting is now at work.

The Bishop of London, presiding over a meeting in Kensington on behalf of the Diocesan Branch of the Church Committee for Church Defense and Church Instruction, said that one set of men were anxious for the disestablishment of the Church "because they thought it would cure the ritual difficulty," but he feared it would "make that difficulty more acute." Another set of men thought it would "cure the friction" between the Church and dissenting bodies, but of such result he was likewise "sceptical." Then it was held by a third set that it would be "for the good of the Church," but those "who knew how they had to beg, beg, beg day after day, dreaded the difficulty which they would encounter if they had in addition to beg for endowments."

The Pinner Rood Screen, a faculty for which was allowed by the Court of Arches after being disallowed by Chancellor Tristram in the Consistory Court of London, has now been erected and dedicated in the Church of St. Anselm. The central arch is described as supported on either side by two high pitched arches, surmounted with tracing up to the cross bearers of the roof. Over the central opening there is a mass of rich carving, in which the vine, suggestive of our Lord as the true Vine, plays a prominent part. Rising from this on steps stands the Rood with the figures of Our Lady and St. John. On a level with the transom of the cross the touching legend of the cross bill and the robin is introduced.

Dr. Randall, late Dean of Chichester, has come to reside in London, and has taken a house in Earl's Court Square, S. W.  
J. G. HALL.

#### NEW YORK LETTER.

THE Archdeaconry of New York, the income of which was larger last year than ever before, is going to be able to put about \$40,000 into Church extension work in Bronx borough in the immediate future. Of this the larger sum will, of course, go for sites already selected, but missions have themselves raised about \$10,000 towards chapels, and building operations and church plans are in the minds of several committees. Great credit is due Archdeacon Tiffany and the present executive committee, in that under them increased interest and resources have been developed. Missions for which these material benefits are to be provided include St. Simeon's (the Rev. R. J. Walker, priest-in-charge), the Advocate (the Rev. Dr. T. M. Sharpe, in charge), Holy Nativity (the Rev. Dr. W. W. Smith, in charge), St. Edmund's (the Rev. J. C. Smiley, in charge), St. David's (the Rev. Dr. E. G. Clifton, in charge), and the Atonement, Lay Helper station under the immediate charge of the Archdeacon. The amount of money named is already in hand, or has been already put into the purchase of sites. Among these sites is a very desirable one, just acquired, for St. David's church, which has long used a store room, and which has grown in spite of many obstacles. Belonging to it are many employees of the Pullman Company, and through them its influence extends into many states. The Rev. Dr. Clifton, one of the ablest of colored priests in the Church, is supported in his work by a loyal congregation of above one hundred communicants.

The last Church Club meeting discussed the claims of the Diocese upon its laymen, and in doing so took, unfortunately, an almost uniformly monetary view. This is the more to be regretted, since nobody pretends to think that the able speakers believe laymen have no other part to play than the giving of money. The Rev. Dr. Greer talked of the Cathedral and its place in Diocese and city, and said that if the Cathedral served the purpose of helping to close the breach which divides American Christianity to its great shame, then it ought to furnish a pulpit for the utterances of all American prophets and scholars. Under the wise administration of the present Diocesan, Dr. Greer believed, the Cathedral would do much in the direction indicated. The topic of the Cathedral was introduced by Mr. Silas McBee, who spoke of the layman's relation to it. He thought a Diocese should have a Cathedral for the same reason that a family should have a home. Dr. Greer mentioned the personal service of the laity, not by proxy, but by sacrifice of time and money. Mr. John McLean Nash, who is treasurer of the Episcopal Fund, spoke of the need of increase of that fund, and also of the erection of a house for the Bishop. The Bishop of New York ought, he said, to have a larger salary than

\$12,500, especially when he removed to the Cathedral grounds, and lived in a house, yet to be provided, that ought to cost at least \$100,000. The Rev. Dr. Grosvenor, speaking upon the same subject, regretted the fact that Bishop Potter is compelled to live in a rented house. The subject of parish endowments was brought up by Mr. J. H. Cole, and followed by the Rev. Dr. Parks of Calvary. Both regarded the Cathedral and the Bishop's house as important, and probably primary in their demands upon the laity, but thought also important the financial anchorage for all time of down-town parishes, especially those below 23d street.

A case that is attracting local attention is a suit at law against the Rev. J. L. Lasher, in charge at Christ Church pending the election of a rector and because of the illness of the Rev. Dr. Shipman. Mr. Lasher was playing golf on Nyack links when a badly aimed ball struck the caddy in the face, resulting eventually in the loss of the boy's eyesight. Mr. Lasher says he did everything possible at the time, and has since assisted the family to the extent of his means. Now a suit is entered for \$5,000 damages. Golfers of New York are especially interested in the outcome.

Bishop Potter, the Rev. Dr. Rainsford, and Capt. A. T. Mahan were speakers at a meeting held last week to advance the work of the Church Missions for Seamen. The Bishop pointed out to ladies, who formed the major part of the audience, that sailors are much changed from the picturesque days of sailing craft, and much neglected. Dr. Rainsford brought in the saloon question and said sailors needed places where they could get better food and better drinks than in a common saloon. He added that at one time he would have been afraid to mention drinks before Bishop Potter, but since the Bishop had come to his way of thinking, he did not hesitate. Dr. Rainsford's plea was for something that would bring sailors into closer touch with their fellow men, for isolation and transiency were, according to Capt. Mahan, the characteristics of the sailor the world over. Former Consul Johnson advocated a Sailors' Home, containing at least 250 beds, and having a high tower holding aloft a beacon light, which sailors from all ships could see. There is building, and nearly ready to open, a home such as Mr. Johnson described, just without the gate of the New York Navy Yard. It is part of the Army and Navy work of the Young Men's Christian Association, and is helped by Miss Helen Gould to the extent of \$400,000. The Church Mission for Seamen maintains a floating church, and several reading rooms, and is already doing a large work.

The mixed chorus choir of St. Thomas' Church has long been one of the musical institutions of the city, so to speak. It is now, however, to give way to a choir of men and boys, beginning on the first Sunday in May. For the present, seats for the new choristers will be provided in the present organ loft, but during the summer, rebuilding will go on, including an overhauling of the organ at a cost of about \$15,000. Mr. W. C. MacFarlane, who, since the death of Dr. Warren, has taken full charge of the music, hopes soon to establish a choir school, modeled on those in England.

The work of tearing down the buildings in the rear of Grace Church, to admit of the extension of the chancel and the erection of the new buildings, plans for which have already been published, will be begun immediately after Easter. An outlay of \$125,000 is contemplated.

With an impressive service said by the Rev. Alexander Mann of Grace Church, Orange, Miss Margaret Pierson, president of the Orange Training School for Nurses, recently presented to Mrs. Florence G. Hauer the maltese cross offered by the board of directors of the school for some meritorious act in connection with duty. This cross was given for heroism in the nursing of a small-pox case, accompanied by faithful personal service not required in the line of her work as nurse.

#### PRAYER AT THE OPENING OF A FARMERS' INSTITUTE.

ALMIGHTY God, and Lord also of the seed time and harvest: whose will it is that man shall lift the curse from the ground by his intelligent labors, that where it brought forth thorns and thistles before, it should bring forth grains and grasses, and fruits and flowers, unto unnumbered generations; but without whose aid we can accomplish nothing: Grant, we beseech Thee, Thy blessing upon the sessions of this Institute, that the members thereof, remembering Thee in all their consultations, may become partakers of Thy gracious wisdom; and having plenteously brought forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

## THE LATE BISHOP SPALDING.

(FROM A SERMON BY THE REV. F. F. KRAMER, PREACHED AT ALL SAINTS' CHURCH, DENVER.)

**WE** TRAVEL along the great highway and meet not only simple travelers like ourselves, but now and then a great soul whose passing by casts a blessing upon the rest. For the most part we travel in the company of ordinary folk with whom the highway teems, and the journey would be but dull and tedious, cheerless and hopeless, were it not that our company is joined by some nobler spirit, some traveler of greater aims and powers than our own. We meet this great soul and he becomes our guide, our companion, and our friend. With his help many difficulties are overcome, obstacles surmounted, and by his wisdom and inspiration we leave behind us something more than mere footprints in the dust, to be obliterated by those who come after. We are led to help our fellow travelers, we are led to labor for the Lord of the great highway, who is the Lord of life.

Such a great-souled traveler we met in John Franklin Spalding, whose journey along the great highway of life has ended in the Paradise of God.

Duty is doing the will of God. Writ short, high station does not make a great man, nor a crown a king. The circle of one's activity is bounded by the lines of opportunity. Within the narrow limits of parochial activity as well as in the wide field of episcopal leadership the late Bishop of Colorado did his duty; he served his God faithfully and well. As a parish priest he accomplished a work equaled by few. As a Bishop he laid foundations broad and deep, and left his Diocese fit and ready for still more glorious victories for Christ and for His Church. A faithful priest and a great Bishop went to his reward, in the passing of John Franklin Spalding.

Let us consider him as a man. Endowed by nature with a magnificent figure, he was almost a giant among men. Clad in the robes of his apostolic office, we seemed to see the figure of some Hebrew prophet standing before the altar of God. But whereas his outward appearance would have graced a throne, his mental nature was truly regal. He was of the blood of princes whose royalty lies in a kind heart, a learned and well-ordered mind, and a spirit which makes one walk humbly before his God. Quiet and gentle, undemonstrative but sympathetic, loving and considerate, we who knew him best, saw the Bishop merged into the simple man of God.

The measure of a man is found in his deeds. There are men who keep the world on tenterhooks, propounding theories, the demonstration of which by useful and beneficial application to human needs, is never realized. The world is full of dreamers, whose visions sparkle and flash, but never kindle into life. The late Bishop of Colorado was not one of these. Ideals he had, but remembering whose servant he was, and the work which was his to do, he guarded against failure by wisely planning the road which should lead him to the summit of his ambitions.

But to get his full measure we must consider him as a man of action; and, first, let me present him to you as a parish priest.

When he became rector of the parish from which he was called to the office and work of a bishop, he threw his whole soul and strength into the work. Working according to a fixed plan, he built a splendid church. This, however, was only the beginning, the foundation upon which a grander superstructure should rest. He organized missions in the four quarters of the city, and these were nourished by the parish church. By wise and judicious guidance, coupled with hard personal work, these missions grew, and two became self-supporting parishes, and to-day a third is almost strong enough to walk alone. But this is not all. So solicitous was he for the spiritual welfare of the city, that his voice was always heard speaking for righteousness, in public and private utterances. I know of no priest of the Church to-day whose activities are so widespread and so fruitful as were the labors of John Franklin Spalding, rector of St. Paul's Church, Erie, Pa.

Men speak his praises in that city to-day, and he is mourned as one mourneth for a friend and brother. And they deem it sweet and lovely that his Master called him while sojourning with them. For they remember his work there, and feel it an honor to have been privileged to pay the first loving tribute to his memory in his old parish church.

Fulsome praise is but empty flattery, and I, therefore, weigh my words well, as I speak of John Franklin Spalding, Bishop of Colorado.

When, 28 years ago, he set his face towards the Rocky Mountain country, he found "a waste, howling wilderness," in the

religious and spiritual aspect of it, and but a crude and rough field of labor outside two or three cities. The Church had but a weak and stunted growth, and a herculean task lay before the newly-consecrated Bishop. By title Missionary Bishop of Colorado, he was required to take the oversight of the Church in Wyoming, New Mexico, and Arizona. A mere handful of clergy, a few church buildings, and little money were at his disposal. But he was resourceful, indomitable, and unsparing of self. His became a familiar figure in the camps of the mountains and in the towns and cities of the plains. His influence for good became potent. His wise plans bore fruit. Not only in religious matters but also in educational affairs his influence soon began to be felt. He built churches and schools. With an eye to the future he invested funds secured by him from Eastern friends, in such a careful manner that the Diocese of Colorado is to-day one of the best endowed in the American Church. He "lengthened the stakes and strengthened the cords," and he built wisely.

I know the records of many Bishops of the American Church, and I know that there have been great men among them, but I speak from absolute conviction when I say that, taking into consideration circumstances and conditions, none has done a greater work for the Church of God than John Franklin Spalding, late Bishop of Colorado.

In the economy of life, one man builds a stepping-stone upon which his successor in the same sphere of activity must build higher. The late Bishop of Colorado has laid his stone firm and broad, and his successors in office will never feel it tremble under their feet.

There is a plant which blooms in every human heart. I call it the bitter-sweet of life. Bitter because it fills the heart with woes at the passing of a friend and dear companion; sweet because it presages a joyful reunion in the paradise of God. It is blooming in our hearts to-day. But while we taste the bitter, let us also partake of the sweet, to keep green the memory of our late Bishop and friend, John Franklin Spalding.

Thus we leave him in the care of God, for "the righteous live forevermore, their reward also is with the Lord, and the care of them is with the most high. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand."

## EPIPHANY CHAPEL, DENVER.

**ON** SUNDAY, March 2nd, the corner stone of Epiphany chapel, South Denver, was laid by the Rev. Charles H. Marshall, President of the Standing Committee of the Diocese of Colorado. Dean Hart made an address. The Rev. Messrs. Bode, Carman, Fitz, and Reedy, were also present. Three hundred people were assembled on that beautiful afternoon to witness the laying of the stone.

An interesting little story is connected with the beginning of the mission. Its founder, Miss Ella M. Robinson, was on a street car one Sunday morning, going to service at one of the city churches, when she noticed a young girl with a Book of Common Prayer in her hand, seated near her. On inquiring, she was told that the young girl lived in South Denver near her home. Miss Robinson had thought of beginning a Sunday School for the children of Church families in the neighborhood, and she asked this young girl to come to her home on the following Sunday afternoon. During the week many calls were made and invitations given to become members of the new Sunday School, and on the Second Sunday in Advent, December 8th, 1895, the Sunday School was begun.

On the Eve of the Epiphany, January 5th, 1896, a congregation of 33 people met Bishop Spalding at the residence of Mrs. G. C. Robinson, and he organized a mission, naming it the Epiphany. The Rev. J. Wallace Gunn of St. Peter's was placed in charge. The congregation grew, and a small store room was rented. As lay readers, Messrs. Haupt, Whitehead, Leigh Bird, and Wm. M. Spalding, assisted the Rev. Mr. Gunn and continued the services when he left.

Bishop Spalding placed the Rev. Charles H. Cook, Ph.D., in charge in the fall of 1898. More room was needed, and the store room now used as a chapel was rented. Mr. Cook resigned June 30th, 1900, and the Bishop placed Mr. Percival S. Smithe, a candidate for Holy Orders, as lay reader in charge and he continues to serve in that capacity. Fifty-two communicants are connected with the mission and sixty Sunday School scholars; twenty-one have been baptized and twenty-five confirmed.

The erection of the chapel is due largely to local effort,

the people having given liberally both work and money. Of the total amount, \$1,250, now on hand, besides the lots given by Mr. E. W. Robinson, valued at \$450, the members of the mission have raised \$465 in cash; the Denver Church people gave \$275; the sale of the two lots owned by the mission added \$350 to the fund; and only \$160 came from the East.

Mr. Phillips, one of the mission committee, gives his services as architect. Mr. Philpott, the warden, gave the cornerstone and the work upon it.

The ladies' guild have, since the beginning of the mission, paid for the rent, fuel, light, and care of the mission room. The boys' club, under the direction of Miss H. S. Robinson, will give the cross for the gable, and the members attend to the fires and the distribution of the Prayer Books and Hymnals just before service.

The Junior Auxiliary has helped through sales of work, and several ladies through lectures and entertainments at their homes.

The Denver clergy have provided for the celebration of the Holy Communion monthly.

It is hoped that \$200 more can be raised to complete the basement for a Sunday School room. Then the little chapel will meet the demands of the neighborhood for many years.

seen, when asked if he believed he possessed a brain, found himself refused.

As children, did we imagine we could easily reach the rainbow because it appeared so near, and set out to get the pot of gold? Then we walked by sight. The whole world so lovely in its diversity of hill, dale, river, lake, and ocean, is more than is seen on the surface. The other worlds, the suns and stars, all declare the Unseen, who is a spirit.

The omnipotent force has, by visible things, taught us the invisible, and all this which opens up to sight, helps us to walk by faith in His power, goodness, and love. We have eyes for beauty, ears for harmony, and hearts for love, but eyes and ears and hearts fail to respond when the unseen life has gone.

Will not our joy and wisdom be increased in heaven by having eyes opened to sights now unknown? As the telescope and microscope open new worlds, may there not now be about us, "angels ascending and descending," unseen because we "know in part"?

Elijah saw wondrous things which, when our senses are opened, may be seen by us. When the new world dawns and the mists flee away, we shall see Him as He is, and the mysteries of the present shall be solved.

Things seen are ever changing, ever wanting. Mountain-



LAYING OF THE CORNER STONE—EPIPHANY CHAPEL, DENVER.

### SEEN AND UNSEEN.

BY THE REV. CYRUS MENDENHALL.

**U**NSEEN forces are the most potent known to us. The powers that hold worlds in space or cause the growth of moss, grass, shrub, bush, or tree are not visible. The engine appears as a mass of inert matter, but the unseen steam applied to it makes it a thing of life and might.

In our lives the action is seen, or the word heard, but behind action is volition, and behind word is thought.

The mainsprings of action, the motives, are unseen. The affections, passions, and attributes of heart and brain are the powers that are voiced in action. They are unseen, yet they decide as to the merit of action or the worth of the word. Walking by faith rather than by sight is much the wiser way in all things. Sight cannot always be trusted.

Luther thought he saw the devil, and hurled his inkstand at his satanic majesty; but unfortunately Luther missed the mark and the devil still roams and roars and devours. The most skeptical take many steps by faith, in spite of their unbelief or disbelief. The person who claimed to believe only what he had

sides are torn by the avalanche, valleys filled by earthquakes, nations rising and falling, man to-day is and to-morrow is not. The finger of time makes prints upon the work of humanity. Meteors fall, worlds burn out, islands sink and nothing visible abides, but God the Unseen is from "Everlasting to Everlasting."

Seek first the spiritual. Be led by spirit rather than by flesh. Be not so absorbed by the present as to forget the future.

Eating, drinking, getting gain is not all there is in life. It is unwise to permit the materialistic to crowd out the spiritual cravings of our nature. Jesus taught by spirit and impressed upon His hearers that the heart must be right. "Thou shalt not kill" prohibits the unseen crime of hatred. We live under the unseen eye of a heavenly Father. Walk in the ways of His Son, inspired by hope, walking by faith, governed by love, drawing aid and comfort, and all needed elements for life's struggle from an unseen and unfailing source.

If you desire proof that Christianity is from God, note its fruit.

# The Position of the Orthodox Eastern Church.

By the VERY REV. SEBASTIAN DABOVICH, Dean of the N. A. E. Consistory, etc.

To the Editor of The Living Church:

**M**ONTHS have passed since you published the Rev. Dr. F. J. Hall's excellent dissertation on the seven points which are generally recognized as the ones not universally accepted as points of agreement between the Orthodox Church of the East and other bodies of Christians in the West, and which I brought to your notice through the kind and most enlightened service of the Rev. Dr. Hall.

The author's series of articles under this caption, "The Church and the East" (which are readily recalled to mind), have come before the attention of our theological academies in St. Petersburg, Moscow, and elsewhere. Dr. Hall's readiness in coming forward with frank apologetics concerning questions of vital importance to the good and the union of Christ's Church, and the serene spirit in which he writes, have been highly complimented by his learned brothers in theology, of the Orient.

Through our private correspondence the Rev. Doctor has been convinced of the utter impossibility on my part (in consequence of frequent journeys, parish, diocesan work, etc.) to publicly appear in the wide arena of an exacting Press with a theme on the position of the Orthodox Eastern Church in regard to points of disagreement or non-mutual understanding, which usually begets a generation of kindred questions, and which no doubt would seriously tax both my time and my ability.

I would desire, were it expedient, that the Divines, well known in this country for their eagerness to approach with due consideration the supreme question of this more and more Christian era, explain their views in the organs of the Protestant Episcopal Church, which periodicals shall be forwarded to the Professor-divines of our Church in Europe, who in turn shall publish their replies. The European journals or magazines containing said articles could easily be translated in New York by two or three efficient persons, who are from time to time employed by the Rev. Alexander Hotovitsky, rector of our Church of St. Nicholas in New York City.

However, since I bound myself by a promise to the Rev. Dr. Hall and others that I would at some convenient time contribute my mite, through the courtesy of the Editor of THE LIVING CHURCH, in support of the cause of the reunion of Churches, I venture to take up some points, submitted by Dr. Hall, for explanation, with the hope that my brief and imperfect interpretation of Orthodox doctrine may at least stimulate with suggestions in this quiet hour, the mind of the Church Militant.

Trinity Cathedral, Sincerely yours,  
San Francisco, Cal., SEBASTIAN DABOVICH.  
March 15, 1902.

## TRANSUBSTANTIATION.

I am asked to define the sense in which the Easterns employ the term *Transubstantiation*. One cannot be too explicit in dealing with a question of the Lord's *mysteries* (Greek word for *sacraments*).

The word *Transubstantiation* occurs in the *Orthodox Confession* of the Catholic and Apostolic Church of the East, which was compiled and signed by the four (Eastern) Patriarchs of the Apostolic Sees, by eight Metropolitans, and by thirteen other persons, in 1645. This *Confession* has always been the criterion of Orthodox doctrine in Russia. The same has always been in use in all the Slavonic and other autocephalous Churches.

It is true that we do not find the word *Transubstantiation* earlier than this in the East. It is also true that there were no such conditions, no occasion requiring the bringing forth of the word. The teaching in the Gospels and in the Epistles concerning the Mystic Supper is clear and simple. Nothing may be added to or taken away from the explicit words of our Lord Jesus Christ. Since in the Eucharist *this is the Body which for us is broken, and this is the Blood, which for us is poured out*, it follows that we have a perpetual and visible sacrifice, as well as a communion. The Eucharist from the beginning in all ages was held to be something more than a mere service of praise or thanks. It was always recognized as a mystery, hence the later emphatic confirmation of this doctrine in the Orthodox East, which found its expression in the word *Transubstantiation*. This word does not define the manner (or mode of operation) in which the bread and wine are changed into the Body and Blood of the Lord; for this none can understand but God,

but this much is signified by the word, that the bread truly, really, and substantially becomes the very true Body of the Lord, and the wine the very Blood of the Lord.

## CONFIRMATION BY PRIESTS.

The Rev. Dr. Hall desires to know by what authority the Eastern Church allows priests to administer Confirmation. This authority is derived from ancient and œcumenical practice. The priest administers this mystery or sacrament, as he does Baptism and other mysteries, with the same degree of dependence on the Bishop, who alone has the sum of sacerdotal power in a given district.

The Eucharist itself, or Holy Communion, may be celebrated in a certain city or place by a priest only with the consent of the Bishop, and for this reason the latter himself consecrates altars, or in their stead gives the churches and priests the *antimins*. Likewise in Confirmation the priest anoints the newly baptized with chrism—an oil consecrated by the Bishop. Thus, the priest, in the Eastern Church, administering one or another sacrament, is in like manner clothed with sufficient and proper authority. The Church Œcumenical has never prohibited the Bishops to delegate their power to priests in administering Confirmation or Holy Chrism, and the *rights* of Bishops to freely give of what they have freely received may not be legally questioned in the Christian régime.

Unction with chrism by priests was in universal practice even throughout the Western Church until the thirteenth century, but from this time the administering of this mystery gradually passed to the exclusive practice of the Bishops. Still for a long time the priests in the West continued to anoint with chrism the newly baptized, at the same time reading the prayer appointed to be read in the sacrament of Confirmation, according to ancient Latin Rituals. And so the West proves that the practice of uniting the mystery of Unction with Chrism with that of Baptism, and administered by a priest, as is still done in the East, is continued from Apostolic times.

[To be Continued.]

## PRESENT CONDITIONS IN MEXICO.

TO THE CHURCHMEN OF THE UNITED STATES:—

**I**T MAY be rather late in the day for me to speak of a trip which I made through Mexico during last September, and yet it has seemed to me that it might be wise for me to do so in view of a misunderstanding which I find somewhat general in the East.

When I was asked to go to Mexico by the Presiding Bishop, I hesitated, because I had known but little of the work that had been done there, and for several reasons had not been disposed to sympathize with it. However, I returned from my month's trip satisfied that the cry from the Southern Republic was one that the Church in America ought to listen to.

The condition of things there is apparently much the same as that which Father Sherman, on his return from a visit to that island after the Spanish War, said was true of Porto Rico. It would seem to me that while Mexico is a Catholic country, practically it is not a Christian one. I feared lest I might form a wrong opinion of the situation by taking, without verification, the statements of those who had been working in the interest of the Mexican Episcopal Church. I therefore availed myself of the opportunity offered me to meet several gentlemen of distinguished position in the Republic, and from them, one and all, I learned that the situation could not be much worse than it really is. It will not be questioned that the clergy have adopted a rule of life which would not only discredit them in the eyes of an American community, but which would practically ostracize them were they living in the United States. There follows from all this a condition of things which I need not picture; and I have reason to believe that no one is more distressed with the situation than members of the Roman Church, who, from the United States or England, are obliged to live in the Republic.

The Mexican Episcopal Church grew out of a movement which began about fifty years ago. After passing through very trying experiences, it has now, under the Rev. Mr. Forrester, assumed very important proportions. I visited the churches in

several of the smaller towns, and wherever I was permitted to meet the people, I found them serious, earnest, and devout. I was present at the annual meeting of the Synod, and I was deeply impressed by the character of the men—both clergy and laity—who composed it. They were of the humbler classes, but I am sure that they were filled with a love for God and His Truth. I was also present at the opening of the renovated Church of San José de Gracia. The edifice is an imposing one and has been put into thoroughly good repair. The congregation at this service was large, representatives coming from all of the missions in the neighborhood of the City of Mexico. At this service I administered the Rite of Confirmation, and a more tender and a more touching scene I have rarely—if ever—beheld. All were simply, even scantily, clothed, many of the women wearing the reboso, or shawl-covering for the head, while the men were often shoeless and hatless. It was a case where the common people had heard gladly. All seemed to be deeply moved by the office of worship in which they were engaged. I, of course, could see that the movement has its weak points, and yet, take it all in all, I am disposed to believe that some of the notes of a true Church of God were never better exemplified than in the case of these congregations to which from time to time I ministered.

Mr. Forrester, a man of strong personality, has labored indefatigably for a period of nearly eight years. That he is beloved by the Mexican people cannot be denied. The clergy have learned to respect him and to rely upon him; and I am satisfied that in personal ministrations, and from time to time by instruction, he is leading them into the ways of the historic Church of God as very few men could have done.

The Mexican Church is now asking for the episcopate, and a question to be settled at the meeting of the House of Bishops will be the ultimate reply to these people, who are seeking to comply with the conditions which have been imposed by the authorities of the Church in the United States. I met in the most intimate way the two Mexicans for whom consecration is asked. They are certainly men far above the average of their class, and I can commend them very highly for their personal character. I am sure that we have reached a strategic point in our dealings with these people, and we must be prepared, as a Church, to deal generously with them.

Of course for a long time it will be necessary to assist this work. The Board of Missions can do comparatively little for it, but should this article be read by any who have assisted the Mexican Church in the past, they may be assured that they have helped a splendid cause, and that whatever they may contribute to its support in the future will be for the assistance of a work upon which God's blessing is evidently resting.

JOSEPH H. JOHNSON,  
*Bishop of Los Angeles.*

TO THE Committee of the Board of Managers on Mexico has been sent, by the Rev. Mr. Forrester, the "Resident Representative of the American Church" in Mexico, the following statement and appeal, which we feel should be laid before the Church at the very earliest moment. Surely there must be many of your readers who, from every point of view, will feel that Mrs. Hooker's School especially, and the other interests of the Church in Mexico, must not be imperiled any longer.

The Board of Managers has given its approval.

Faithfully yours,

(Signed) CORTLANDT WHITEHEAD, *Chairman*,  
THOS. F. GAILOR,  
J. DEWOLF PERRY,  
BURTON MANSFIELD,  
LESLIE PELL-CLARKE,

*Committee on Mexico.*

#### APPEAL.

Both the General Work and the Mrs. Hooker School are in good condition, and give great promise for the future; but this promise cannot be realized unless more money comes in for their support. Current contributions have fallen off considerably for both, and if they do not produce more this year than they did last year, the former will be seriously crippled and the latter may have to be closed.

These contributions amounted last year—1901—to \$14,464.19 Mexican money, for the general work, which includes the Dean Gray School and the Seminary, while the expenditure was \$19,218.76, leaving a deficiency of \$4,754.59. Of this

amount \$478.76 came down as a debt into this year, the rest being made up from the special fund raised by Bishop Doane in connection with the Church properties. We cannot expect that help of like character will come to us this year, so we must try to secure in current contributions the sum needed. To-day, at the end of the second month of the year, the general work is \$1,431.15 in debt, which, considering that we are now in the season when most is given, makes a gloomy and discouraging outlook for the rest of the year. The need is about equal to that sum each month, say \$700, gold,

This is the more discouraging as the field is opening up more and more, and we are called to extend our lines in various directions. New work means increased expenditure, for we cannot expect new people to do all that is necessary to present the Church properly before the public. We teach them to do what they can, so soon as they are received into our ranks, but they are poor, and cannot do much. It depends, therefore, on our friends in the American Church as to how far we shall take advantage of our opportunities and give to this people the means of salvation. And how sadly these are needed. The Gospel in its primitive purity; the sacraments in their original integrity; insistence upon Christian living as the necessary outcome—these are the things the people need and which we are called of God to give to them. If we do not do this, nobody else will or can. Our responsibility is as great as is our privilege. Oh, that our so abundantly blessed people in the United States would learn to appreciate these two things, and would give of their abundance to provide the Bread of Life for these souls who are dying of spiritual starvation. When I read of large sums of money being given to be put into things which, however good and beautiful, are not *necessary*, I cannot but think that their use in the provision of the necessities of spiritual life for the souls for whom Christ died, would be a much more acceptable service to Him. He asks for bread and receives a stone. Even if the stone be a diamond, it cannot have for Him the value of a soul, not to say souls, that might have been saved by its cost.

The closing of the Mrs. Hooker School would be a calamity too great to be put into words. The training of these girls in all that goes to make up Christian womanhood, is the very best work that can be done as auxiliary to the wider work of the Church as a whole. If we can keep this school going, and send out from it year after year those educated and well-trained young women, we shall be introducing into Mexican society a leavening force whose influence will tell, in ever widening circles, for truth and righteousness. To close it just as it is beginning to produce its best results, and to turn adrift these girls who promise so much, would be a disastrous and shameful closing of our educational career in Mexico. I do not believe our people will permit this if they are only made acquainted with the facts, and learn to realize what they mean. The school is now \$1,050.63 in debt, Mexican money, and its need is about \$600 a month, in the same. There is also a special need of several hundred dollars for repairs, on the building, some of which the law requires us to make.

Think of how many of our American Church people could wholly support the Mrs. Hooker School, and be the richer for it spiritually, and not be much poorer materially. And how many could support the whole work in Mexico for an indefinite period, on the same terms! The gifts of \$10,000, \$50,000, \$100,000, and even larger sums, of which we read every now and then in the newspapers, prove this. What could we not do with gifts like these! We could build temples in the souls of men, and erect monuments which would be eternal memorials. Should not this be the primary objects of the offerings of God's people? It was the gift of \$5,000 by that saint of God, the late Mrs. Brunot, that opened the way to the present opportunity of the Mexican Church. Who will enable us to profit by it? Oh that our people may rise to the high level of their calling and privilege! Then, "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose."

(Signed) H. FORRESTER.

City of Mexico, February 28th, 1902.

P. S.—Leaflets just published with reference to both departments of our work can be obtained from our representatives in the various Dioceses, from the Church Missions House, or from Mrs. John H. Clark, 59 West 45th street, New York City.

THE MOST needy man is always my nearest neighbor.—*Ram's Horn.*

AN ABUNDANT LIFE does not show itself in abundant dreaming, but in abundant living.—*Henry Drummond.*

## EASTER.

Easter, the wide world round!  
 Since on the Day of Days,  
 On that blest garden ground  
 Were shed His glorious rays,  
 And earth, in glad afright,  
 Shook at the wondrous sight,  
 And on her breast the flowers in rapture sweet  
 Poured out their perfumes at His wounded feet.

Easter, the whole world round!  
 Where winter lingers yet,  
 The first wild flowers are found,  
 In hidden places set.  
 In the early dawn of day,  
 Ere the gold breaks through the grey,  
 They whisper softly of the great, glad story,  
 And, looking eastward, wait the rising glory.

Easter, the wide world through!  
 Here, where the winds of balmy  
 A myriad blossoms woo  
 And stir the slumbering palm,  
 Here, ere the fragrant night  
 Thrills with the coming light,  
 An incense rises and a whisper goes  
 From bending lily to the listening rose.

Easter, the whole world through!  
 His altars everywhere,  
 By loving hearts and true  
 Garnished with tender care,  
 Made beautiful and meet  
 The coming King to greet,  
 And the wide earth His temple, richly dressed  
 With happy flowers to hail our glorious guest.  
 —Mrs. J. D. H. BROWNE.

## RESURRECTION.

BY THE REV. EDWARD MACOMB DUFF.

IN HER Burial Office the Church beautifully defines Resurrection as "our perfect consummation and bliss, both in body and soul, in (God's) eternal and everlasting glory" (p. 300). The apostle tells us that our Lord on His Manward side is the first human being to attain to this perfect consummation: "The first-fruits of them that are asleep . . . by man came also the resurrection of the dead."

The prayer from which I have just quoted asks that both we who are in the flesh as well as the faithful departed may obtain this glorious consummation. It is therefore a prayer for the spiritual growth and progress of all who are in Christ, whether here or beyond the veil. Nor is it the only prayer in our liturgy through which we remember the departed. When in the Easter Even collect we pray "that through the grave and gate of death we may pass to our joyful resurrection," do we not contemplate *all* in Christ who have passed therethrough? When in the second collect for Good Friday we pray "for all estates of men in Thy holy Church," do we not include the Church Expectant? When in the Eucharistic Prayer of Consecration we ask that "we and *all Thy whole Church* may obtain remission of our sins, and all other benefits of His passion," are we not penetrating that sphere wherein "the gospel was preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter iv. 6)?

The point that I would here bring out is that Resurrection is the consummation of a process of growth from the moment in which we "pass out of death into life," to the great Day in which we receive Life's Crown. Of this truth the Church Universal in her prayers for the departed has never lost sight; nor does our own liturgy lose sight of it despite the temporary blindness of some of our Church's sons.

I think that a close study of the great "Burial Chapter" would make clear the fact that St. Paul's mind was upon this truth.

He tells us that in death a seed is sown, and that this seed perishes. This is the natural body; not "the body that shall be." But with a "body of its own" this seed-body which perishes is divinely endowed. "For we know," as St. Paul tells us elsewhere, "that if the earthly house of our tabernacle be dissolved, we have a building of God" (II. Cor. v. 1).

Next the apostle briefly considers these two orders of bodies: the terrestrial and perishable, and the celestial and eternal. But of the latter he says that they manifest differences in glory, like unto those which we behold in the physical heavens.

Here, I think, the apostle, under a figure, is referring to the

great truth of progress and growth in glory in the life beyond the veil. In that life the glory of the "celestial body" or "house not made with hands" reflects the degree of progress made by its tenant, the soul. Holy Scripture confirms this interpretation in the manifestations of Samuel, on the one hand, and Moses and Elias, on the other. Samuel at the time of his manifestation at Endor had been in the spiritual world but a brief time. Moses and Elias at the time of their manifestation on the Holy Mount had been in that world for centuries. Samuel appeared as "an old man . . . covered with a robe." Moses and Elias "appeared in glory." Saul beheld in Samuel an undeveloped spirit. Peter, James, and John beheld in Moses and Elias "the spirits of just men made perfect"; i.e., all ready to receive that Crown of Life which the Lord would give them in the Great Day.

Passing from the consideration of degrees in glory among "bodies celestial," St. Paul says: "So also is the resurrection of the dead"; i.e., in accordance with this law of growth unto perfection. He tells us that the body that is sown is corrupt, dishonored, weak, natural; but the body that is raised up (in the Consummation) is incorrupt, glorious, powerful, spiritual.

Then he proceeds to state a present fact—as I take it—that man even now in the earth-life has both a natural and a spiritual body; that the "house not made with hands" is a present possession.

I may say in passing that whatever may be said as to the meaning of I. Cor. xv. 44f. or II. Cor. v. 1, certain it is that such well-accredited modern phenomena as clairvoyance, clair-audience, sensitivity to impressions at a distance, occult movements of physical objects, etc., are to be accounted for only by man's possession of something equivalent to a "spiritual body," or fine, interior organism which is capable of receiving the finest impressions and of projecting force far beyond the limits of the natural body. Either this is so, or else we must concede the Spiritualists' claim that all these phenomena are due to the agency of discarnate spirits.

At all events if the statement in I. Cor. xv. 44f. refers to a present fact, it fits in logically with the statements which precede it; or rather it forms the justification of the preceding statements. In this way: Here is the present fact of a spiritual body co-existing in this life with the natural. Because this is so, the death of the "seed" does not interrupt the continuity of life. That "body of its own" with which the "seed" is divinely endowed simply bursts the bonds of its earthly confinement and takes its place among the "bodies celestial," until in God's own time it is "raised up at the last day" complete and perfect in the incorrupt, glorious, powerful spirituality into which it has grown.

As for those who are in the flesh at that Great Day, they shall be instantaneously spiritualized. This corruptible which they are wearing shall put on incorruption, and this mortal shall put on immortality; their bodies of humiliation shall be fashioned anew, conformed to the Body of Christ's glory. There shall be an everlasting reunion between these and the departed ones whom God shall then "bring with Him" from the spiritual world (I. Thess. iv. 14). Together they shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord in the Life Everlasting.

## EASTER JUBILEE.

Raise the song of Jubilee!  
 Christ from death hath set us free!  
 Let glad hallelujahs ring,—  
 Glory to our risen King!

To the glowing Easter skies  
 Let our joyous anthems rise,  
 Sing aloud, with glad acclaim  
 Hail our mighty Conqueror's Name!

Lo, He comes in glorious might,  
 Comes victorious from the fight!  
 Now His work is fully done,—  
 Over Death the victory's won!

'Tis for us that Jesus died,  
 Christ for us was crucified;—  
 'Tis for us He suffered woes,  
 And for us from death He rose!

Lord of Life, we own Thy sway,  
 Glad we hail this blessed day,  
 Whose first, glowing, glorious morn  
 Dawned upon a world newborn!

—F. C. H. WENDEL.

## THE PEACE OF THE CHURCH.

BY THE REV. C. C. KEMP.

IN MY "Challenge to the Church," to which you have kindly given publication, I suggested that "the failure to identify the Kingdom of God is the secret—in large part—of all the present unrest and failure of the Church." Can you allow me further space to indicate the bearing of the true doctrine of the Kingdom upon some of the more important factors which go to make up our present distress? I shall write with special reference to American Protestant Christianity in general.

1. *Preaching the Gospel*,—by which I mean of course, the System of Christian Education. We have none worthy of the name. The object being to teach the Kingdom of God (Acts xx. 25)—i.e., the Church Visible—our failure is seen to be complete. True, our methods are grievously at fault; but were they perfect we could not accomplish our purpose until we knew clearly what we have to do—not to teach morality (which is *Law*), much less to give moral training; but to teach—explain, prove, commend, the Kingdom of God.

Speaking broadly, here is the whole matter in a nutshell; failure to teach the Gospel means general collapse—misunderstanding, confusion, contention, division, on the one hand; on the other, lack of enthusiasm, want of appreciation, indifference, neglect, contempt. What is needed to-day above everything else—the one thing that is absolutely necessary at the present time—is a campaign of Christian Education.

Observe in passing, how that the tremendous importance of a thoroughly effective Sunday School system on the one hand, and the relative insignificance of eloquence and rhetoric in the pulpit on the other—things in dispute—stand out in high relief in the light of the real purpose of all preaching, *viz.*, to teach the Kingdom of God. There are many great pulpit orators who do not and cannot possibly preach the Gospel at all, for the simple reason that they have no adequate conception whatever of the Kingdom of God. The great teacher of the Kingdom is the truly great preacher of the Gospel. Our Lord Himself, the greatest Preacher of all, was preëminently a Teacher. What we need to-day is not great pulpit oratory, but better understanding and better teaching of the Kingdom of God.

2. *The Bible and the Church*. The purpose of the Bible being to set forth, to testify to, the Kingdom of God, i.e., the Church, the relation between the two is manifest. The Bible exists for the Church; and that to bear witness to her, not to create her. Moreover we have that witness and receive its evidence because the Church has preserved it for us and set her seal to its being true. The Bible is, preëminently, the Church's testimony to herself.

3. *The Bible and Higher Criticism*. The one purpose of the Holy Scriptures being to set forth the Kingdom of God, which is the Way of Salvation (*cf.* II. Tim. iii. 15), it is quite evident that those Higher Critics who undertake to search the Scriptures without this concept of their purpose, are like mariners who set sail upon the broad sea without either polestar, chart, or compass; they may make valuable discoveries indeed, but are in gravest danger of making complete shipwreck of the faith. For the rest, Higher Criticism is legitimate, and, indeed, highly providential at the present time (and God will overrule the evil also for good), as tending to shake to its very foundation, even to its toppling over and falling to the ground, the Protestant fortress of "The Bible and the Bible only." For if not "the Bible and the Bible only," what? Why, of course, the Church of the Living God, the pillar and ground of the truth.

4. *The Doctrine of the Atonement*. Bearing in mind the fact that the Christ came to set up the Kingdom of God, the proper view of the Atonement is seen to be, "The King winning His Crown." This of course He must do before He can claim the Kingdom for His own; and this He accomplishes, and can only accomplish, by "obedience unto death." Thereby He was made perfect (*cf.* Heb. ii. 10; v. 8, 9). Adam was sinless before he fell, but not perfected. Jesus perfected humanity (human nature) by the things which He (vicariously) suffered; and thus He became a new Head, a perfected Second Adam for all mankind. Thus, viewed in its relation to men, His obedience unto death was as a price paid; their ransom or redemption—He endured all for their sakes alone; viewed in its relation to Sin and Satan it was a complete victory to the uttermost; viewed in its relation to God (it was obedience to His Law), it was a sacrifice offered for sin. God reconciled, Satan overcome, mankind

redeemed—the King had won His Crown; He was ready to "open the Kingdom of Heaven to all believers."

5. *The Doctrine of Faith*. Our commentaries will have to be largely re-written, for commentators, unmindful of the fact that the Christ spake "concerning the Kingdom of God," have in great measure interpreted His words without reference thereto, and thus have come short of the truth. Elsewhere I have given several examples; one must suffice here. In regard to the fundamental doctrine of Faith: The Christ came to set up the Kingdom of God. What He desired above all things, therefore, was that men should believe His teaching concerning the Kingdom of God. He sought faith in Himself in order to secure faith in His teaching. How completely this fact is lost sight of in the prevailing doctrine of Faith! The Scriptures make much of Faith, because it is such a little thing, the only thing heedful on our part; Protestantism has magnified it to the exclusion of the whole system of the Kingdom. Baptism is nothing, Confirmation is nothing, Holy Communion is nothing; the only thing necessary is "Faith"! It is the "faith" of Christian Science and such, which are thus seen to be the legitimate offspring of our Protestant doctrine. An earthly physician desires such faith in him as will above all else take the medicine he prescribes; and the Great Physician asks for such faith in Him as will accept His teaching concerning the Kingdom of God—its ministry and its Sacraments.

To conclude: In the providence of God the time seems drawing near for the completion of the Reformation, *viz.*, in a united Church in doctrinal accord with "the Gospel." In order thereto we must arrive at the true conception of the Kingdom of God, and hence all Protestantism is in travail that it may be brought forth. Eventually—I dare to say in spite of all that may be urged to the contrary—it will be found to be absolutely nothing else than the (visible) CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.

## HOW TO SAVE A PARISH FROM ITSELF.

"SUPPOSE, Dr. Brooks," a friend inquired of the late Bishop of Massachusetts, "you were called to take charge of a parish, burdened with debt, needing many things for the development of its own work, and almost in despair of ever getting the best of its difficulties, what would you do first to remedy the situation?" Quick as a flash came the reply: "The first thing I would do would be to ask that congregation to make an offering for Foreign Missions." And Dr. Brooks was right. The parish that loyally does its share in the great campaign of establishing the Kingdom of God throughout the world is the parish that wins blessing and success in its home work. This is not a rosy theory, it is a demonstrated fact.

I know a parish of 240 communicants in a Maine town of 8,000 people. Four years ago it was giving \$75 to missions of all kinds, Foreign, Domestic, Diocesan, and was constantly struggling to make ends meet. There was no enthusiasm and little hope—just a weary grind to keep things from stopping altogether. How could it be otherwise in a parish of that size, whose interest and investment and connection with the great needy outside world were measured by gifts of \$75? Under the leadership of a rector who assumed that our Lord's words and example were the standards for parochial as well as individual life, that congregation decided to try a better plan. It stopped talking of its own needs. The old heretical Slojan, "We need all our money for work in the parish," was retired from circulation. "Thy Kingdom Come," became the parish motto. What is the result? Last year these same people gave nearly \$800 for Missions. The parish life is stronger. The Church has a growing influence in the town. Parish needs are promptly provided for. Everyone feels generous, as he could not possibly feel when the parish was grudgingly allowing \$75 a year to get away from it. It has proved the truth of the old Bible principle, "There is that scattereth and yet increaseth."

A few months ago I was in an Indian Territory coal town of 2,500 people. The congregation of the little mission was worshipping in a building that can be best described as an enlarged edition of a drygoods box. The people were nearly all miners, earning slim wages. They wanted a new church, and they deserved it. They started in to save and give money for it. They might easily have found an excuse under such circumstances for doing nothing for outside missions, but their faith was of too true a brand for that. During the year and a half they were gathering the \$800 for the new church they gave over \$50 for missions and charities outside their own town. When I visited them in the new church they were as devoted and interested a people as one could find. They had tried to obey our Lord's command and were being blessed by His Presence. After all there is a much closer connection than most of us think between "Go" and "Lo" in the last two verses of St. Matthew's Gospel. Just read them over again, putting the emphasis on those two words.—JOHN W. WOOD, in *Diocesan Record*.

## Helps on *The Sunday School Lessons.* Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland

### THE RAISING OF THE WIDOW'S SON AT NAIN.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace. Text: St. John v. 25. Scripture: St. Luke vii. 11-17.

**O**UR Blessed Lord rose again from the dead, through the power that was His as the Son of God. His dominion over death is the theme of the Easter-tide; and we may think of that dominion as not manifested for the first time in His own resurrection, but as shown beforehand in His ability to raise others from the dead. Three miracles of such nature are recorded in the Gospels as having been performed by Christ. We study the three accounts side by side, and note the gradation of difficulty. Jesus restored the little daughter of Jairus to life almost as soon as the breath had left her body (St. Matt. ix. 18-26). The son of the widow of Nain had been some hours dead, and was being carried forth to his burial, when the Divine Master touched the bier, gave back life, and restored him to his sorrowing mother (St. Luke vii. 11-17). Greatest of the three resurrection miracles, was the raising of Lazarus, called back from the tomb after having been four days buried (St. John xi. 1-44).

Even in advance of His own Easter triumph, the Son of Man had won the right to say, as He did at the tomb of Lazarus: "I am the resurrection and the life" (St. John xi. 25). "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (St. John v. 26).

Our present study is the raising to life of the widow's son at Nain.

A modern traveler gives the following picture of Nain. "From Shunem we crossed over the hill to Nain, where we made our mid-day halt in the courtyard of one of its hovels. A few poor cabins on the steep hillside, a well with an olive tree near it, a few ruins or scattered stones: this is Nain. The transition from Shunem to Nain seems easy and natural. Both these villages, situated so near each other, on opposite sides of the same hill, have been hallowed by stupendous miracles. Both tell the story of life and death, of life restored, and of an only son.

"In the little silent chamber, with closed door, in the house at Shunem, Elisha had prayed and contended in God's strength with death (II. Kings iv.). His prayer was heard, and through the living prophet life flowed from God into the dead child. The prophet called on God. He did not call on the dead. His voice could not have reached the invisible world of spirits.

"But at Nain, how different! How tranquil and majestic, the Son of God! No effort, no prayer, no touch, but simply the imperial command: 'I say unto thee, Arise' (verse 14). The voice of Christ penetrated the world beyond, and recalled the disembodied spirit, as easily and gently as a mother's voice awakens a sleeping child. At Shunem it was the Lord's servant in contact with death. At Nain it was the Lord Himself, the Giver of all life, laying His irresistible command on death itself."

The miracle is recorded by one only of the Evangelists, St. Luke.

"The day after" (the day after the healing of the centurion's servant) "Jesus went" (was going) "into a city called Nain" (verse 10). "Many of His disciples went with Him, and much people." The crowd was composed undoubtedly of those who had been with Christ at the delivery of the Sermon on the Mount, two days before.

We do not think for a moment that the Lord came by chance upon this group of sorrowful people who were carrying to his burial the young man of Nain. Doubtless He had planned His journey, and had traveled all the way from Capernaum, purposely to meet these mourners as they came forth from the village gate. There was sorrow in an obscure Galilean village. The Christ knew of it, and thither turned His footsteps.

The ancients buried their dead outside the walls of their cities. They carried them, not in coffins, but upon biers, cov-

ered with a white cloth. What a picture of extreme desolation, this scene at the gate of Nain: a dead man, an only son, his mother a widow (verse 12). "St. Luke tells us the sum of her misery in a few words. The mother was a widow, with no further hope of having children, nor with any upon whom she might look in the place of him that was dead. He alone had made her home cheerful. A young man: in the flower of his age, just ripening into manhood, the scion of his race, the joy of his mother's eyes, the staff of her declining years!"

Though about to lift her weight of sorrow, the Christ nevertheless withholds not sympathy from the mother. He cannot forget the anguish that has wrung her heart. He has compassion, and bids the mother, weep not (verse 13).

Now life meets death, for the Son of Man draws near to touch the bier (verse 14). Through no other power than His own, not with prayer but by command, He summons the spirit from the other world, and bids it enter again the body which it has left: "Young man, I say unto thee, Arise" (verse 14).

Rescued from the power of the grave, snatched like a captive from the hand of death, the young man, restored to life, is given back to his mother (verse 15). We note the two deliverances: first, from death; and, second, to his mother. "A type or forecast of what will take place at the great day of Resurrection. Then all who rise in Christ will be 'delivered' to those from whom they have been separated, delivered to those whom they love; and God shall wipe away all tears from their eyes."

It was a natural result of this gracious miracle: "There came a fear on all" (verse 16); not a fear inspired by terror, but a fear begotten of awe. The power of God had been signally manifested among these people, and they shrank, as all men do, from the presence of the supernatural. It was Christ's greatest miracle, up to this time, and the fame of it, having filled Galilee, went even "throughout all Judæa" (verse 17).

Scenes like that at Nain, are as universal as humanity itself. They are to be found wherever fathers and mothers, brothers and sisters, live together in love and are separated by the hand of death.

"But over against the Gate of Death we build the Gate of Nain, and wait with patience the divine call, which shall resound at last throughout the world: 'I say unto thee, Arise.'"

### REFLECTIONS ON THE RESURRECTION.

I know 'tis so! That God can call  
Each particle of me that was  
Back to be me again, though all  
To dust and ashes turn; because  
He made me what I am from dust  
And breathed into this form a soul  
Immortal as His own.

But need this be? since now I know  
For every Sabbath of the years  
I live, each atom of myself I change,  
So that it possibly appears  
I may a dozen bodies wear  
Though not a dozen selves, since I  
Am always—always I.

I cannot say! It may be so!  
What mystic powers within me dwell  
Is not for mortal man to know.  
The Voice of God may one day tell  
How, all the while the power to go  
On liquid air as angels do  
Was mine, did I but know.

Steam, water, ice! Are all the same  
And yet how great—how great the change!  
Ice is the water when the heat is gone,  
Steam is the water with the heat turned on,  
Steam, water, ice! How passing strange!  
The self-same substance is, the only change  
Is its environment!

I cannot say! It may be so!  
I may be chilled in winter's life just now,  
I may be melted by the touch of God  
When I expire. E'en from the grave  
His love may quicken into steam my soul  
And vaporize my body in the warmth  
Of heaven's eternal glow.

And so it is—I love to think  
Life, Death, and Resurrection all the same.  
Why should I shudder when I reach the brink?  
I am myself through every change,  
Life, Death, and Resurrection, I'm content,  
The difference is only name,  
Since God is my environment.

—W. TAYLOR DOUGLAS.

# Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

## MISSION SCHOOL AT LAWRENCE, N. C.

To the Editor of The Living Church:

AT THE January meeting of the Board of Managers an appropriation of \$150 was made from the Woman's Auxiliary United Offering of 1898 for the work of the mission school at Lawrence, North Carolina, under the direction of Miss Kate Cheshire, sister of the Bishop of North Carolina. In the abstract of the proceedings of the Board published in the Church papers, it was stated that the school was for the education of Negro children. This was incorrect, and I desire now to say that the school under Miss Cheshire's direction is for white children, in order that it may not appear that money was apparently appropriated for one object and used for another.

This mission school at Lawrence has done a vast amount of good in giving practical training to boys and girls, as well as educating them in elementary English branches. It is closely connected with the mission at Lawrence, maintained for several years by laymen of Calvary parish, Tarboro, under the direction of the rector. Miss Cheshire has given generously of her own means to it.

Very truly yours,

New York,

ARTHUR SELDEN LLOYD.

March 18, 1902.

General Secretary.

## THE CHIMES AT EVANSTON.

To the Editor of The Living Church:

YOUR Chicago correspondent is slightly in error in saying (in your last issue) that "large numbers of the residents of that æsthetic suburb, Evanston, are petitioning the authorities to put a stop to the ringing of the beautiful chimes in the tower of St. Mark's." The "large numbers" who signed the petition referred to are two men and three women—just five persons out of a population of twenty-five thousand.

ARTHUR W. LITTLE,

Rector of St. Mark's.

## THE JOINT DIOCESAN LESSON FOR PALM SUNDAY.

To the Editor of The Living Church:

NOTICED in the explanation of the Sunday School Lesson for to-morrow and which occurred in last week's issue, a regret that the Joint Diocesan Lesson Committee had not furnished one more appropriate to Holy Week. I thoroughly agree with the view which you thus express, am a member of the committee myself, and cannot understand how this matter came to be overlooked. I shall do all in my power to prevent such a thing occurring again, and in order to show you how I feel on the subject, I enclose herein a lesson which I arranged and had printed for the Sunday School of the Church of the Holy Apostles, of which I am the Superintendent.

Yours very truly,

Philadelphia, March 23, 1902.

GEO. C. THOMAS.

[The substitute lesson to which Mr. Thomas alludes, is one specially prepared for the Sunday School of the Church of the Holy Apostles, Philadelphia, of which he is superintendent, on the subject of "The Seven Words from the Cross." The lesson is accompanied by an explanatory circular, and also by a copy of the Commemoration of the Three Hours' Agony in the usual Good Friday service for the Three Hours, as published jointly by Messrs. E. & J. B. Young & Co. and The Young Churchman Co., and commonly used at those services. Both in the explanations in THE LIVING CHURCH and, we are requested to say, in the text lesson printed in The Young Churchman, this substitute would gladly have been used if it had come to the attention of the respective editors in time.—EDITOR L. C.]

## BISHOP ONDERDONK OF PENNSYLVANIA.

To the Editor of The Living Church:

KNOW you would be accurate in whatever information you give, so I am sure you will allow a correction to your answer No. 3 to a correspondent, "X.Y.Z.," in your issue of March 22nd. Bishop Henry Ustick Onderdonk of Pennsylvania, a man

most dearly loved by those who knew him best, was deposed for intemperance. Some years after, he was restored, having taken the discipline of the Church with patient submission, as he acknowledged, and was penitent for his fault. His friends, I was told, felt that the discipline was deemed excessive and uncalled for. But he was one with others, Doane of New Jersey and Onderdonk of New York, whose position as strong Catholic men, made them all marks for the arrows of the Low Churchmen with whom feelings were very bitter in those days. The brother of the Bishop of Pennsylvania, Bishop Benj. Tredwell Onderdonk of New York, was not restored, it is true, though it is possible he might have been, for he had many, many staunch friends who always believed him most cruelly and outrageously treated. He could only be restored by acknowledging his fault, and he would not, for he denied absolutely that there was the first, least particle of truth in the charge of immorality brought against him. His friends believed him, and it was to them a cause of great regret that he could not be restored as his brother had been. May God have mercy on his accusers and the witnesses at the trial!

I remember, as yesterday, seeing the Bishop of Pennsylvania after his restoration, at a service in the then Church of the Ascension in Philadelphia, where I was then living, a young boy but strongly impressed by the feeling of intense gratification felt by those who loved that most lovable man, Henry Ustick Onderdonk. May God rest his soul!

Mamaroneck, N. Y., March 22, 1902. D. A. BONNAR.

To the Editor of The Living Church:

THE late Bishop Perry tells us that Bishop Onderdonk of Pennsylvania was "In 1856, with singular unanimity, restored to the exercise of his office. He died in Philadelphia, Dec. 6th, 1858, with the regained confidence and regard of all men."

You say (March 22nd) of him that he was "never restored—died 1858."

Very truly,

Rosendale, N. Y., March 21, 1902. HENRY BARKER.

[We beg to extend thanks for the correction as to the restoration of the Bishop of Pennsylvania. We had not forgotten the painful circumstances connected with both cases, which are recalled by the first of the two foregoing letters, but purposely confined ourselves to the record (except for the error herein noted), which was all that our correspondent inquired of.—EDITOR L. C.]

## THE HERALD OF EASTER.

Thine it was to greet the Saviour risen,  
On holy mission bent;  
Thine to bear sweet spices to that prison  
Of earthly tenement;  
Thine to rise from tear-dewed bed at dawn,  
Thine to greet Judea's brightest morn,  
Thine to tell the world the new joy born;  
Oh woman blessed!  
Oh grace possessed!  
The herald of the risen Jesus Christ.

Thine it is, thy Lenten duties ending,  
A lowly penitent,  
Thine it is, thy prayers to Heaven ascending,  
In deep contrition bent,  
Thine the first to hail the Easter Day,  
Thine to hear the Vision softly say  
"Thine to lead the world to praise and pray";  
Oh faithful heart!  
The woman's part!  
The herald of the risen Jesus Christ.

—FRANCIS W. WHEELER.

Western Theological Seminary, Chicago, Ill.

A RECTOR in Central Pennsylvania sends out a slip to his parishioners asking them to name any subject or text upon which a sermon would be specially helpful to them, and deposit it in a box prepared for the purpose. He hopes in this way "to be of more service to his congregation, whose confidence in this matter will give him sincere pleasure."

ANOTHER girl at the same time brought me a new and wonderful judgment of Solomon in the following words: "The Queen of Sheba was as wise a woman as Solomon was a man. She brought a hundred children, fifty boys and fifty girls, to Solomon, all dressed the same, to see if he could tell which was which. So Solomon commanded water to be brought and bade them wash: whereupon the girls washed up to their elbows, but the boys only washed up to their wrists. So Solomon knew which was boys and which was girls."—Lighter Moments, BISHOP HOW.

# Literary

## Religious.

*Patristic Study.* By Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity in the University of Cambridge. London and New York: Longmans, Green & Co.

This is the third volume of Rev. A. W. Robinson's series of hand-books for the clergy.

It will hardly be denied by anyone who knows, that the Fathers are talked about, and quoted second-hand, much more than they are read. A good many people bought the English translation of the Ante- and Post-Nicene Fathers a few years ago, who have seldom read the volumes. This book is a brief account of the principal Fathers of the East and West, with lists of their chief works, and good advice regarding a course of reading of their writings. It is a valuable book for a true student, and the contents are thoroughly reliable, and the advice sound and good.

*The Old Gospel for the New Age; and other Sermons.* By the Rt. Rev. H. C. G. Moule, D.D., Lord Bishop of Durham. Chicago: Fleming H. Revell Co.

Dr. Moule is the best representative in England of a Moribund school, the Evangelical. He is thoroughly orthodox on the Creed and all the Holy Scriptures, having no sort of sympathy with the Broad Church school, and little with the Catholic wing of the Church. He is deeply spiritual and also thoroughly scholarly. The sermons in this volume breathe the most sincere love of God, and are models of the best in so-called Evangelical preaching.

*The Divine Pursuit.* By John Edgar McFayden, B.A., M.A., Professor of Old Testament Literature and Exegesis Knox College, Toronto. Chicago: Fleming H. Revell Co.

This is a volume of pious reflections on 24 passages in the Holy Scriptures, written by a devout Protestant. The reflections are couched in beautiful language and the sentiments expressed are spiritual and good. There is a deep and sincere realization of true communion with our Divine Lord contained in the chapters of this book; and it cannot fail to be edifying to a spiritually-minded reader.

*The Young Man in Modern Life.* By Beverley Warner, D.D. New York: Dodd, Mead & Co. Price, 85 cts.

These seven chapters of good, plain, common-sense advice by the Rev. Dr. Warner, the rector of Trinity Church, New Orleans, are well worth the serious consideration of young men just setting out in life. The chapters deal with their business relations, environment, work, amusements, books and reading, Marriage and Religion; and each one contains most helpful words which would help any young man who was willing to learn from one who knows.

We cordially recommend this book to all thoughtful young men, as useful and not at all "preachy."

*Godly Union and Concord.* Sermons preached mainly in Westminster Abbey in the interest of Christian Fraternity. By H. Hensley Henson, B.D., Fellow of All Souls' College, Oxford, Canon of Westminster, and Rector of St. Margaret's, Westminster. New York: Longmans, Green & Co.

Canon Henson has secured to himself considerable notoriety recently by advocating the recognition of non-episcopal ordination and the admission of sectarians to the Holy Communion. This volume contains 21 sermons, preached in the Abbey and at St. Margaret's, with two exceptions, during the year just past.

In the preface the Canon retracts his criticism of the action of the late Bishop of Worcester in admitting Non-conformists to the Holy Communion at the Grindelwald Conference, and his objection to Archdeacon Sinclair's sermon advocating the recognition of non-episcopal ordinations. The sermons themselves are well-written and full of true piety. The spirit in which they are written is admirable, and their object most desirable. But we cannot believe his propositions are calculated to produce Church Unity in the best sense.

Canon Henson seems to have swallowed the claims of the so-called "Critics," and grants a good deal too much to them; but, in spite of all, he has great reverence for God's Holy Word, and shows in every page a deep devotion to the Person of Christ.

While, therefore, there is much to which one cannot assent, there is much more which is most admirable in spirit and which cannot fail to edify.

*God's Perfect Will.* By the Rev. G. Campbell Morgan. Chicago: Fleming H. Revell Co. Price, 50 cts.

Mr. Campbell is well known in America, as he comes every year to Mr. Moody's school at Northfield and gives lectures. This book is a very good devotional treatise on the fulfilment in us of God's Holy Will. The chapters are most devotional, and are excellent spiritual reading.

*The Holy War Made by Shaddai Upon Diabolus.* By John Bunyan. London: J. M. Dent & Co. Price, 50 cts.

This is a volume of the Temple Classics edited by Israel Gollancz. It is handsomely printed and will be a useful addition to anyone's library. It is not as well known as the *Pilgrim's Progress*, but quite as good.

*The Diaconate of Jesus.* Ordination Addresses by C. R. Davey Biggs, D.D., Fereday Fellow of St. John's College, and Vicar of St. Philip and St. James', Oxford. London: Rivingtons. Price, 2s.

These four addresses were used at a Retreat in the Diocese of Rochester, for those to be made Deacons, in September, 1899. They have as their first Prelude the Questions and Answers in the Ordinal—and as the second Prelude, passages in the New Testament in which our Lord said "I must," &c.

They are excellent in tone and matter, and must have been of great spiritual assistance to those who heard them. It would be a useful book for a man who for any reason could not make a set Retreat before Ordination.

*Letters from Egypt and Palestine.* By Maltbie Davenport Babcock. New York: Chas. Scribner's Sons. Price, \$1.00.

These letters were written by Dr. Babcock last year to the Men's Association of Brick Church, New York City. He died on his journey and as the lines truly say:

"He went to see the Holy Land;  
He has gone to the Land of Holiness itself."

The letters are entertaining; but they lay no claim to literary merit, as they are simply diaries of the journey from day to day. The illustrations are apparently made from photographs taken on the spot.

## Fiction.

*Captain Jinks, Hero.* By Ernest Crosby. Twenty-five illustrations by Dan Beard. 12mo, cloth, ornamental cover. New York and London: Funk & Wagnalls Co. Price, \$1.50.

Mr. Crosby is the son of the Rev. Dr. Howard Crosby of New York, and a follower of Tolstoi and Henry George. He is President of the Anti-Imperialist League of New York.

*Captain Jinks, Hero*, is a bitter satire on our late war with Spain in Cuba and the Philippines, and with some chapters on the Boxer troubles in China.

The book is very clever and amusing, as are also the illustrations by Dan Beard. But there is a bitter and disagreeable undertone in the book, which prevents its being all fun. The remarks on the Sampson-Schley controversy are particularly telling. The caricature of some of our generals is sometimes rather offensive.

*Charlotte.* By L. B. Walford. New York: Longmans, Green & Co.

A novel dealing with an adventuresome and her various lovers. Charlotte is a heartless, self-seeking London belle who has several lovers at once; has a sort of real love episode with Drax Rotherham, a decent man; and throws him over the day before the wedding in order to marry Lord Tarporley, who is described as "a dissipated, bleary-eyed roué, a sickly, effeminate hop-o-my-thumb." He soon secures a divorce from her, and she sinks down to her natural level as a woman of the street.

Not a nice story at all, and not calculated to do any reader good. If there are such persons in the world, the less we know of them the better, for us.

*Under My Own Roof.* By Adelaide L. Rouse, Author of *The Deane Girls*, *Westover House*, etc. Illustrations by Harrie A. Stoner. New York and London: Funk & Wagnalls Co. Price, \$1.20 net.

This is one of the most entertaining books we have read in many a day. A literary woman of about forty years of age builds a house in a New Jersey town, and has two middle-aged lovers, one an old flame and the other her next-door neighbor. The former lover marries her niece, a girl of twenty, and in the end the two middle-aged lovers marry and settle down under her own roof. The book is written in a very bright and amusing way, and is quite the best book of the kind which we have read.

The reflections on house-building and on the servant girl question are true to life and most entertaining.

*The Fighting Bishop.* By Herbert M. Hopkins. Indianapolis: The Bowen-Merrill Co.

Professor Hopkins occupies the Chair of Latin in Trinity College, Hartford, Conn., having recently resigned his professorship in the University at Berkeley, California, to go there. He is a son of the Middle West, having been born in Hannibal, Mo., and having spent most of his life in Toledo, Ohio.

This is his first attempt at a novel, and it is certainly a decided success. The picture of the rugged old Western Bishop and his family is well drawn, and the interest is sustained in a remarkable way. The chapters about the battle of Gettysburg are thrilling and are full of dramatic interest.

Professor Hopkins has made his debut in story-telling in a delightful novel and he will find it hard to keep up the standard in his future books.

## THE MONDAY MORNING CLUB.—III.

BY THE SILENT PARTNER.

THE feminine portion of the Monday Morning Club was reading an article in the daily newspaper, and from the snorts and exclamations which accompanied the perusal, it evidently did not bring that share of intellectual satisfaction that one experiences where the author's ideas correspond with one's own.

"You seem disturbed," ventured the dominie at length.

"I am," returned the silent partner, shooting a fiery glance over the top of the journal. "The person who wrote this article on 'Ministers' wives,' belongs to the army of conventional hack writers who write in a stereotyped manner of a stereotyped being. Literature in the past is largely responsible for the semi-humorous, and semi-contemptuous pity with which the minister's wife is always regarded."

"Perhaps this may be in a certain degree her own fault," suggested the dominie. "I fancy in her loyal zeal to be a helpmeet indeed to parish and parson, she may sometimes overreach herself, and in trying loyally to win the love of the people, together with the cares she already has assumed in her wish to make the best of an infinitesimal income, she errs somewhat in her divine unselfishness, and fails in strength, and is consumed by her own zeal."

"Yes," said the silent partner, "a minister's wife errs often and often in doing too much, herself, and in not making others do more. I have found the parishioners love to be made to work; to feel their importance in the guilds and other branches of Church work, and the parson's wife who can effect this, is sure of the love of the parish, as well as their respect. Do you think anyone would dare openly to criticise the toilets of such a woman? Or to venture to suggest that her housekeeping was not altogether faultless? Never!"

"Yes, there is such a thing as too pervasive amiability. Do you recollect the stereopticon entertainment we went to, when we were summering in a small town just after we were married, and before I had taken orders?"

The silent partner's eyes softened, and the light of reminiscence stole into their depths as she drew her chair a little nearer the dominie's.

"Yes, indeed I do," she said laughing softly. "I had an object lesson then, that I've never forgotten. The minister's wife came in late, very late, and there was a worried look in her dovelike eyes that she tried to smile away, as she apologetically rustled to her seat, bowing right and left with a set smile on her lips, that made me sure, somehow, that the baby had cried himself to sleep that night, and her tender mother heart was longing to be home where she could flutter in and out every minute or two, to see if he was covered up, and whether he was feverish or not. Her gown and bonnet were so out of style they were pitiful and by and by she played a piano solo of the same date as her toilet, with unaccustomed fingers, swollen and stiff with too much work. The women of the congregation looked at her with frankly disapproving eyes, and their faint applause when her solo was through, was entirely drowned by your resounding clapping, dear. I wanted to thump the whole lot, myself."

"I had a similar feeling for her husband," said the dominie. "I think he only half appreciated her."

"They never do," said the silent partner with a wicked smile at the corners of her mouth. "I don't think I ever had but one disagreeable experience myself," she continued. "When we went to G. and were settling the rectory, a parishioner called and found you beating the rugs."

"That is hardly the work for an ordained priest," she remarked with cheerful frankness to me.

"I fully agree with you," I answered. "The priest's income ought always to be large enough to hire that sort of a thing done; but where it isn't, he is of course too chivalrous and careful of his wife's strength to sit by and allow her to do it. In this case he calls it his gymnasium, and does it himself, with the same vigor with which he performs his parochial duties."

"Bravo!" said the dominie. "You never told me that. What did she say?"

"Swallowed her pill like a lady and became one of our most loyal friends."

"I wish," she continued, "that parsons' wives would study their plan of work as a general plans his campaign, and skillfully manage guilds and choirs and other things."

"Including the parson," said the dominie sotto voce.

"Without apparently running them, for—if she tries to do that—woe betide her! She will make to herself enemies galore,

and will do far more harm than good; but she must be the power behind the throne, the yeast leavening the feminine loaf, I might say."

"In other words, a silent partner," said the dominie, laughing.

"No, no! This is theoretical entirely, and is the kind of minister's wife I approve of, and, therefore, am not."

## INCIDENTAL EVIDENCE OF THE RESURRECTION.

BY L. L. ROBINSON.

FOR reasons obvious, it is evident that indirect, or incidental testimony is more effective, oftentimes more impressive, than that which is given with purpose. Thus it is that, strong as is the evidence presented by each of the four Evangelists, in turn, declaring the Resurrection of Jesus Christ, and solemnly reasserted by St. Luke, in his history of the Acts of the Apostles, there are yet other corroborative passages, here and there, wholly apart from this avowed testimony, and which, for this very reason, carry weight and influence all their own.

To quote St. Paul, in this connection, would be to reproduce almost his every Epistle; for the Resurrection of Jesus Christ, declared in every phase of unfaltering conviction, forms the very basis of his argument for Christianity, the very cornerstone of his own acceptance of its claims. And this, of itself, constitutes a testimony outweighing, by far, that of any of the immediate and declared followers of Jesus, since it is clear that Saul, the fierce antagonist of the claim, could have become thus its equally staunch advocate and champion, only through evidence incontestable. Such, however, became his zeal and purpose in attestation of the point in question, that his assertion assumes the character of direct testimony, and is, therefore, not representative of the class above mentioned.

Rather is it to be found in passages such as that occurring in the carefully detailed record of the Transfiguration. Just when this event occurred, may not be positively known; but certainly some months previous to the culmination on Calvary and its sequel.

Yet by two of those narrating it, is the statement given: "He charged them, Tell the vision to no man until the Son of Man be risen from the dead," and with a simplicity and ingenuousness most impressive, St. Mark adds (receiving his information necessarily from the witnesses thus referred to), "and they kept this saying with themselves, questioning one with another what the rising from the dead should mean."

What evidence more convincing in its transparent truthfulness; for what more inevitable than that the startling words uttered without preface, or explanation, should have been received with just the effect stated—questioning wonderment. The value of the statement, moreover, is enhanced through the fact that it is thus recorded long after the event, as claimed, supplying the key to the mysterious words, and thus proves how deep and permanent had been their impression when heard. Nothing, truly, but the most adroit and artful machination could have planned testimony so palpably exonerating its authors in the deception charged later.

A passage strongly akin to this, in effect, is that found in the record of St. John, relating the first notable public act of our Lord, in the very first year of His ministry; when, having asserted His authority in expelling the desecrators of the Temple, and, in response to the demand for "a sign" confirming the same, He confounded His interlocutors with His mystic words, the apostle writes: "When, therefore, He was risen from the dead His disciples remembered that He had said this unto them." Here, again, it is to be recalled that the statement refers to an incident occurring long previous to the greater event mentioned thus incidentally, yet penned long afterward, not less, probably, than thirty years, long enough, surely, for the exposure of fraud, or the dispelling of illusion, and much too long for such carefully devised effort in its behalf.

In the same category of testimony may be included the passing allusions of those who, having earlier declared themselves eye-witnesses of the great event, refer to it long afterward with a simplicity and conviction assuring in its calmness. Such, for instance, as the brief mention of St. Peter. He who had been among the first, as claimed, to seek the empty tomb, full twenty years later writes with joyous assurance of the "lively hope into which we are begotten by the resurrection of Jesus Christ," pausing not for an instant to fortify the allusion with argument, or proof, but simply referring to it as to a fact too well known and established to require support. Is the tone

of such reference compatible, for a moment, with conscious fabrication, or the disillusioning influence of at least twenty years undermining the fallacies of fanaticism?

Oh the marvelous credulity needful to believe in a credulity, or hallucination, impervious to the protests of baffled reason, the scorn and ridicule of a protesting world, and the destructive influence of time, only the more steadfastly to declare its conviction, with no earthly benefit to gain—with the certainty of all things earthly, life itself included, to risk, or lose!

## The Family Fireside

### The Lily of the Dawn.

Long, long ago the morn

Of Easter, there was born

A glory, pure and white,

The Lily of the Dawn;

Its heart of glowing light

Burned out the darkness drawn

Between God and our sight.

CHESTER WOOD.

GLORIA, MARTYR.

By SARAH H. TAYLOR.

ON SUNDAY afternoon in St. Honora's Orphanage the eighty or more girls met in the beautiful chapel for their weekly instruction in the Catechism.

As nurse in charge of the Infirmary I had no care of the children while in chapel, so I had chosen a seat back of the other assistants and sat watching the play of lights and shadows on the faces of the girls, as they sat choir-wise in their stalls and answered glibly the questions of the young curate, and asserted that it was their "Duty" to "honor their fathers and mothers"; fathers and mothers who had deserted them or lived lives too evil for their children to know; for it was not always death that orphaned these girls.

A few short collects followed the catechising, and then the children, singing the Recessional, marched out, by two and two, the little tots first and the older girls bringing up the rear, their fresh voices sounding very sweet as they crossed the wide hall and went on up the stairway, till in the distance I heard the clear "Amen."

I waited to put out the chapel lights, and then stood for a moment in the hall door-way, watching the day die in a perfect glory of amber and catching a whiff of that warm, earthy smell that is the sure harbinger of spring.

Then one of the honor girls, in cap and apron, came to tell me that the matron wished to speak to me at once, and I hurried across the hall to the office. There I found the other helpers and the matron, angry and impatient, demanding when and where we had last seen "Gloria Balis." My heart sank, for, though Gloria had been with us but a few days, I had grown very fond of her, and knew that to the high-strung, nervous temperament of the child, used to the freedom of ranch life and controlled only by an over-indulgent father, the confinement in the Orphanage with its many rules, had been very hard.

If the child had run away she would surely be found; and my heart ached for the scene that must follow her return to the matron. That there would be no allowance made for difference in temperament or her former life, I knew but too well; the same punishment was meted out to all.

Gloria had last been seen at dinner and was not missed till the roll call that followed chapel. After a thorough search of the house, the police were notified, and we helpers returned to our work. The bell had sounded for "Lights Out" before any word had been received from the searchers, and even then I did not know that the child had been returned, till, in passing the matron's room, a gust of wind drew the half-shut door ajar and I saw the tired face of Gloria, white with passion, and heard her cry, "Don't, don't whip me!"

The door was shut to with a bang and I knew any inter-

ference on my part would only harm the child; but my heart was hot with anger at a justice that knew no mercy.

I had returned to my room when the matron again sent for me, and I hurried down.

Could this be the same child who had come to us but three days ago, then pale and broken-hearted at the death of the dear father, now, with cheeks aflame and eyes blazing and the little hands clenched in the effort to control the desire that burned so hot to give back blow for blow?

"Miss Goddard, Gloria was found at the farther side of Hurlbutt's woods. She has been well punished, but, as you see, is hardly penitent. I wish you to take her up to the small room off the Infirmary; see that the connecting door and hall doors are locked and forbid the children to go near her. She is to have nothing but bread and milk for a week and is to see no one but yourself. I hold you responsible for enforcing my order. You understand?"

"Perfectly, Mrs. Weston. Come, Gloria!"

Taking one of the cold little hands in mine, I drew the child from the room and closed the door. Then whispering to her to be brave, I hurried her up to her room. Then locking the door, I lighted the gas and looked down at the child.

She was trembling from head to foot and biting her lips to keep back the tears. The first word of kindness brought her, sobbing and crying, to my arms.

"I hate her, I hate her, I wish I had killed her"; and then long-drawn sobs for the dead father. Long after all other lights were out in the house, I held her in my arms, and it was not till the first faint rays of dawn crept in at the little window that I could let the tired head slip back on the pillow, and feel that the worst of the storm had spent itself.

By tactful reasoning I persuaded the matron to leave Gloria much in my care, even after the week of punishment was over, and to let her go out with me occasionally.

As it was the Lenten season, we went more often to the little mission church near by, and there the saddened notes of the music and the kind words of the fatherly priest did much to quiet the half-tamed heart of Gloria.

Often in these days she would come to me and say, "I wish God would take away the fire in my heart"; and I knew she was trying to forgive the matron her punishment.

Then on Good Friday she heard the priest tell of the great injustice done our Blessed Lord, the shameful scourging and the spitting, and that notwithstanding all this, He yet gave Himself to the death of the Cross for them and for us—sinners. I watched Gloria's face, for she was teaching me much in these days, and I was not surprised to hear the child say, as we walked back to the Orphanage after the service:

"I think if I could do something good to Mrs. Weston, God would make my heart more like the Christ's."

\* \* \* \* \*

Very early Easter morning we were awakened by that fearful, heart-chilling cry of "Fire! Fire!"

The Orphanage afire and ninety lives to save!

Everyone worked heroically and the children obeyed our orders perfectly, so that in less than fifteen minutes everyone was out of the burning building.

The children were cared for by kind friends living near us, but Gloria, partly dressed and with a golf cape of mine thrown round her, begged so hard to stay and watch the fire that I allowed her to stand close to me and watch the fruitless efforts of the men to save the building. Then, above the crackling of the flames we heard the yelp and howl of the matron's dog, who had been forgotten in the few moments allotted us to save our own lives.

"Can none of the men save the dog?" someone near us asked, and the matron, all unconscious of the suggestion her words would convey, replied:

"No stranger could find his way to the corner where he is fastened."

Quick as a flash, Gloria sped from me and darted in at the door, and we saw her run up the stairway that a few moments after was enveloped in a volume of dense smoke that cut off all escape.

Breathlessly we watched till at last we saw the little figure of the child at one of the upper windows, the spaniel in her arms. Carefully she climbed out on the wide ledge and a ladder was quickly put against the now rapidly burning front, but before the fireman could mount, the window box that had been fastened to the sill above Gloria's head, loosened by the flames,

fell, and, falling, struck the child and threw her to the ground, the dog still clasped close in her arms.

Gently we lifted the poor, crushed little body and carried it out of further harm. The matron, greatly pained and shocked, leaned over Gloria as she lay in my arms, and together we heard her whisper, as she smiled up into our eyes:

"It is Easter, and I have conquered, too."

### A SHRIVELED ROMANCE.

**S**HE was not a prodigy of beauty; but the deck of a Lake steamer plying its way through Michigan's waves at night is not usually reckoned a fair setting for a beauty show. She would not have stopped a clock under any consideration; but neither would she have been taken as a model for the Venus of Milo.

She had a trim figure, a pleasing, sweet voice that sounded like raindrops laughing on a breezy night, a gentle, refined manner, and the art of interesting without seeming to try.

He was no Apollo Belvedere, and he knew it. He was riding on the crest of the waves, not because it was a sublime, poetic thing to be doing on a half cloudy, moonlight night, but because he had a customer in Chicago for a carload of sun-dried apples, and had to see him to convince him that the apples were up to grade.

She had probably been reading until the shadows of dusk had drawn a film over the page, for a ten cent magazine was lying in her lap, the subject of occupation for her fingers in absent-minded turning of the leaves. He had been smoking, but his cigar had burned itself out, and he twirled the stump lazily before consigning it to a watery grave.

The magazine dropped. He stooped hastily to pick it up. She stooped as well. And that was the moment which the old Goodrich liner took to give an awkward lurch, throwing the two idle passengers ignominiously into a heap upon the deck, in which it would have been difficult to tell which was She and which, He.

"A thousand pardons! Yes, a thousand and one!" he exclaimed as he sorted out his bones, each of which seemed to have struck bottom with especial force. There was light enough flickering from the moon to show that she was blushing crimson; also that she was handling herself with care in order to discover whether she had dislocated or broken any of her several members.

"I am sure it is not necessary for you to apologize, unless you exerted some unknown, hypnotic influence over this boat," she replied. "Who would have thought the floor could be so hard?" And she laughed a merry peal that seemed to heal his bones at once.

"Did it ever occur to you that the lurch of a large steamer is really the nearest thing to an earthquake that there is in all the world? You are positively helpless, and the very earth seems about to yawn under you."

"Yawn!" she exclaimed; "I should say that instead of yawning the floor rose two feet to give me a violent knock!" She was nursing her elbow; but she laughed again—such a merry, contagious laugh.

"At least," he replied, "I hope you are not seriously hurt. I fear the shock you received was harder than mine, and mine was—well, so that I could feel it."

"No, I believe I am not seriously injured. Mamma says our Lake is so uncertain in its moods that she positively refused to sit out here any longer, when it began to get cloudy. I do not think we are in for a rough night; do you?"

But Mamma's figure here appeared on the scene, and moved cautiously to where her daughter was sitting. The lake was certainly getting rougher. The whitecaps sparkled in the intermittent moonlight, the even motion of the huge steamer had given way to more unsteady movements. In the west, dark clouds frowned sullenly as though in protest against the moonlight in the east, and a distant rumble of thunder was distinctly audible over the roar of the waves and the grind of the engines.

She rose and followed her mother unsteadily to the cabin door, without a word to him. A twinkle could be detected, however, as she passed his chair, and the moonlight fell upon her suddenly, forced by the passing of the advance cloud that only temporarily hid its rays and passed rapidly on. She was smiling distinctly upon him as she passed.

Sullenly he resumed the seat from which he had arisen to

open the cabin door. There is an entrancement in the coming storm, viewed from the deck of a steamer. It is war waged between the elements of heaven. Darkness against light, rolling banks of advancing clouds moving against the position calmly held and valiantly defended by the moon and her moonbeams. Below, the noisy waves lifting themselves higher and higher as though leaping to gain the battleground above them, and then falling abashed to the element from which they arose. Above, the silent majesty of the ever darkening heavens, broken now and again by the bass grumble of the thunder in the west, belching into the sharper tones of the nearer thunder overhead. War, but war in perfect rhythm, unbroken majesty and dignity, bespeaking in its very fury, that order which is heaven's first law.

He lit another cigar, then moved back from the rail to tilt his chair against the side of the cabin. Soon the clouds would break about the ship and a sudden outburst of rain would descend. He would be out of the path at least of its first fury. He would be protected from the downfall.

The cabin door opened cautiously. She peered eagerly at the dark sky and water. The streaming light from the cabin threw the darkness into more intense relief, and she closed the door that she might enter into the spirit of the storm. Still dazed by the light she had left, she failed to observe him tilted against the side. The rain was now descending in floods, illuminated by the almost ceaseless play of the lightning. She stood at the rail gazing upward. It seemed to him that the lightning swung about her playfully and formed a halo about her head. He thought of the faces of Madonnas he had seen in Italy that had that same intense upward gaze, and the halo of light intensified the recollection.

He moved uneasily, to suggest his presence. She looked around and said:

"So the storm has not driven you in? How weird the scene is! I never before was on the water in a storm."

"Is your home far away from the lake?"

"Yes."

She vouchsafed no further information.

Soon she retraced her steps toward the cabin door, walking uneasily in the wind and the vessel's lurching. He opened the door that she might pass. She was thrown slightly aside and almost stumbled as she crossed the sill, then smiled to him and said:

"Good night!"

The door was not yet closed when its light revealed to him a small, dark object on the deck against the sill, almost where she had stumbled. Picking it up, he discovered a lady's card-case. Repressing his first impulse to call after her, he half guiltily waited till she had entered her stateroom, then, passing into the cabin, opened the case. A half dozen or more cards, engraved in the latest and most approved style, bore the name in Old English letters:

MISS ELIZABETH MORTIMER.

"Elizabeth Mortimer!" he exclaimed. It was the name of a distant cousin in Missouri, whom he never had seen, but who was well known to him by name, as he would be to her. He cursed his luck that he might not have discovered her identity sooner. Was it hopeless to look for her to emerge again from behind those closed doors? Eagerly he waited, remaining inside that he might not miss the possible opportunity of making himself known and of returning the cardcase.

Not many minutes elapsed before she came hurriedly again into the cabin, looking about the floor as she moved toward the door. She had evidently discovered her loss and was searching for the case.

He hurried toward her.

"Miss Mortimer, if you should learn that James Rodney returns your missing cardcase to you, would the name convey any meaning to you?"

"James Rodney! Not of —"

"James Rodney, of Detroit—more recently of Mackinaw, until last night, and now of Lake Michigan, who hopes to have the pleasure of knowing his cousin more truly"; and he took a card from his own pocket, on which his name was engraved.

"And to think that I should discover my cousin on the high seas! Seas are generally spoken of as 'high,' I believe, aren't they? You see I am not altogether versed in nautical phrases."

"I have heard them so called in books. I don't know really whether our lakes could be so termed or not."

She had been visiting in Northern Michigan, and was now with her mother, going to Chicago for a few days. She would be with a school friend in Chicago—"the dearest, sweetest thing you ever knew."

"But what will Mamma say if I tarry in this way? Again, good night! And this time, I believe, for keeps"; and with another of her magnetic smiles, she hurried away.

James Rodney was spellbound. He knew that Elizabeth Mortimer was of one of the best families in Missouri. Her father was a first cousin of his father. Both had grown up together in Ohio, and then they had separated, the one making his home in Detroit and, dying, leaving a moderate fortune to James, his only son; the other moving on to Illinois and then to Missouri. Afterward a misunderstanding had come between them, the early intimacy was lost, the Missouri planter had died, leaving his family in only comfortable circumstances, and the children of the two old-time friends had never hitherto come together.

James again left the cabin. He was on the leeward side, where the wind had not blown the rain much upon the deck, and again he leaned his chair against the side. The vision arose before him of the madonna-like figure with the golden halo, that had so recently been silhouetted against the background of the night. How sweet she was! How musical her laughter! How charming her poise! How delicate her features! How refined her manner!

And then he thought how lonely was his own life. True, he was much in society. But not one of the young ladies of his acquaintance—no, he ran over their names, not one—had ever made the slightest impression upon his heart. Not one had ever brought to him the suggestion that his own life was incomplete. Not one had such a smile, such a presence, such a manner, as Elizabeth Mortimer.

And dried apples were the power that had drawn them together! How he had cursed when his outing at the straits had been cut short because Boozeman & Co. insisted his last jar of sun-dried was not up to sample. What little things are the moving factors in this funny old world. He had thought he had been happy at Mackinaw. He knew now he had never been happy before to-night.

The storm had somewhat abated. Now it was in the east that the thunder grumbled and growled, and the moon was no longer in active conflict. It had succumbed in the celestial warfare. The storm cloud was victor in the fight; the gentle moon had been swallowed up and vanquished.

It was a parable, thought James. Elizabeth Mortimer was the moon—his moon. She was the queen of his firmament, the light in his night, the beauty of his sky. He would be the Storm King, advancing in manly power, yet oh! so gentle. But he would have her; he would swallow her up, as the rain cloud had swallowed the moon. She would be his.

Next morning the steamer arrived very early. There was a hasty introduction to Mrs. Mortimer, who cordially invited James to call upon them while in the city; and then a hasty separation. She, his newly-found idol, had fled beyond his reach. She had passed out of his orbit, out of his firmament.

But he would seek her out. He would bring her back. He attended to his business spasmodically and hurriedly. Boozeman & Co. found it difficult to interest him in sun-dried apples, and a plan for evaporating by a new process did not strike him as worthy of serious consideration. His thoughts were far, far away.

His original intention had been to leave Chicago for Mackinaw the same evening; but now this was changed. He dared not seek Elizabeth out at her friend's home on the first evening, nor yet on the second. But the third—the third should be the evening when he would find her, and when he would begin to win her. Only begin; he dared not hope for much at once. But he would show her what was the power of a great love, and slowly, gradually, she would succumb, and would be his forever.

His! His own! What a vision was that! Some day he would return with her to Italy, and together they would see those old gems of art. He would find the greatest artist Florence could boast, and he would have his Elizabeth painted at the water's edge, with the wind blowing her hair and the lightning playing about her head. It would be such a picture as should be the talk of the world. It would make an epoch in art.

Slowly, far too slowly, the third evening came. James made his way to the given address on Prairie avenue, and sent

in his cards for Mrs. and Miss Mortimer. Together they entered. Elizabeth seemed flushed and excited, but glad to see him. It seemed a happy augury. Her friend and hostess, Miss Bird, afterward entered, and the conversation became general.

Not a great while had elapsed before another entered the room and was introduced as Mr. Bird, the brother of Elizabeth's friend. He shook hands cordially.

"Certainly, Mr. Rodney—shall I say James?—you ought to know William Bird," said Mrs. Mortimer, "for in a month he marries our Elizabeth and becomes another newly discovered cousin to you."

The world turned dark. James remembered that he had chosen the storm cloud as his prototype. It was well. Black, black as the darkest night was his future. The storm cloud had come up hastily from the west to lay siege to the beautiful moon; but the moon had conquered, the storm cloud was hurled back into the oblivion from whence it had come.

The romance had dawned, had budded, had shriveled. The dried apple had failed. Its magnetism was a delusion.

M.

### HOUSEHOLD HINTS.

**TOUGHEN** lamp chimneys by setting them on the stove in cold water which is allowed to come slowly to a boil.

**TO TAKE** grease spots out of carpets, mix a little soap into a gallon of warm water, then add half an ounce of borax; wash the part well with a clean cloth, and the grease or dirty spot will disappear.

**IN A SEVERE** sprain of the ankle, immerse the joint as soon as possible in a pail of hot water, and keep it there for fifteen or twenty minutes. After removing it keep it bandaged with hot cloths wrung out of water.

**NEVER** clean a drawing room or dining room without folding up the table covers, etc., and covering up the furniture with sheets; fold the curtains, having shaken them well first, then strew tea leaves over the carpet and brush it well.

**A GOOD CURE** for inflammation of the eyes caused by cold, is to drop a lump of alum the size of a hickory nut into a teacup of hot milk. The curd will separate from the whey. Put the curd, which may be moistened by the whey, between a fold of soft muslin and lay it over the eyes.

**IT IS AT THE TOP** that comfortables and quilts wear out and soil soonest. Prevent this by sewing at the top of these a strip of calico, doubled in the middle, half being on inside and half on outside of comfortable. This strip can easily be removed and washed when soiled.

**IT IS CUSTOMARY** in some households to wash the furniture with soap and water. Such a method may be entirely safe when practiced by careful persons. As the average maid is likely to treat a valued Vernis Martin cabinet with the same consideration accorded to a common floor, it is well that the use of soap and water by her in connection with furniture be forbidden.

**WHEN** a piece of furniture is very much defaced and dented it should be intrusted to some good repairer, who may sometimes find it necessary to scrape off the old varnish entirely, in order to make a satisfactory piece of work. When the wood is slightly dented one may sometimes overcome the trouble by steaming the indentation with a hot iron and a wet cloth, afterward making a small pad of muslin and rubbing over the surface some thin shellac, just adding a touch of oil to make the work easier. Scratches may be treated in the same way.

**RAW LINSEED OIL** and spirits of turpentine, in the proportion of two-thirds oil and one of turpentine, is the model furniture reviver. It is what professionals rely on; as a rule they use no other. The woodwork should be first carefully wiped off with a dry soft cloth, and the dust thoroughly removed from corners and carvings. The best article to accomplish this with is a large paint brush, usually called a painter's duster. The oil may then be applied with a smaller brush, wiping off with a soft cloth and rubbing thoroughly dry. It will be found that dents and scratches lose their prominence under this treatment; should this method be pursued regularly there will be no difficulty experienced in having furniture retain a fresh appearance.

**A PRETTY** window-seat is attainable by using one of those common pine wash benches that may be purchased cheaply at any house furnisher's. As usually bought, these benches may prove too high, and will require some inches sawed off the legs, which are only upright boards. A wearable cushion may be found in one with a denim covering. Make chain-stitched border around the edge and a large sun-flower, or other pronounced design, for the centre. This adornment can be done in outline in some contrasting color. There may be a valance of silkline or cretonne to harmonize. The same seat without a valance may be painted in old ivory and finished off with a coating of enamel, with decoration formed of brass-headed nails arranged in an ornamental design.

# Church Calendar.



Mar. 29—Saturday. Easter Even. (Violet.)  
(White at Holy Communion and Evensong.)  
" 30—Easter Day. (White.)  
" 31—Monday in Easter.  
Apr. 1—Tuesday after Easter. (White.)  
" 6—1st Sunday (Low) after Easter. (White.)  
" 13—2nd Sunday after Easter. (White.)  
" 20—3rd Sunday after Easter. (White.)  
" 24—Thursday. (Red at Evensong.)  
" 25—Friday. St. Mark, Evangelist. (Red.) Fast.  
" 27—4th Sunday after Easter. (White.)  
" 30—Wednesday. (Red at Evensong.)

## Personal Mention.

THE Rev. EDWARD BORNCAMP, curate of Trinity Church, Boston, has decided to decline the call to Calvary Church, Cincinnati, Ohio.

AFTER March 31st the address of the Rev. W. W. CORBYN, rector of St. Matthew's parish, East Plymouth, Ohio, will be Ashtabula, Ohio, R. F. D. No. 4.

THE Rev. E. J. CRAFT, rector of St. Andrew's Church, Elyria, Ohio, has resigned that charge to become rector of St. Timothy's Church, Massillon, Ohio.

THE Rev. P. L. DONAGHAY has been called as assistant to the Church of the Ascension, Baltimore, Md., but has decided to remain at the Church of Our Saviour, Du Bois, Pa.

THE Rev. H. PAGE DYER has accepted the appointment to a curacy at Christ Church, Elizabeth, N. J., and will enter upon his duties April 1st.

THE Rev. JAS. G. GLASS of Summerville, S. C., has been called to the rectorship of Trinity Church, Clarksville, Tenn.

THE Rev. FREDERICK H. HARDING, of Greenville, N. C., has been chosen as assistant at Grace Church, Baltimore.

THE Rev. THOMAS R. HAZZARD has resigned the rectorship of St. Mark's Church, Sidney, Ohio.

THE Rev. NEVILLE JOYNER of Mason, Tenn., has been called to Christ Church, South Pittsburg, Tenn.

THE Rev. DUNCAN MUNRO is in charge of Holy Trinity Church, Lisbon, N. D., and should be addressed accordingly.

THE Rev. CHARLES E. PERKINS, rector of St. Mark's Church, Durango, Colo., has accepted the call to the rectorship of St. Paul's Church, Salt Lake City, Utah, where he will take duty on the First Sunday after Easter.

THE address of the Rev. S. A. W. PRAY has been changed from Oxford Valley, Pa., to 307 Hamilton Ave., Trenton, N. J.

THE Rev. A. M. RICH, rector of St. James' Church, Port Deposit, Md., has resigned that charge and accepted a call to Newport, Del.

THE Rev. SHEERWOOD ROOSEVELT has entered upon the rectorship of St. Peter's Church, New Milford, Conn.

THE Rev. J. E. SIMPSON, rector of St. Mark's Church, Portland, Ore., has resigned the chaplaincy of the Good Samaritan Hospital, which he has held for several years, owing to increased parochial work.

THE Rev. SAMUEL N. WATSON, D.D., rector of St. Paul's parish, Chillicothe, Ohio, has declined an election to the rectorship of Emmanuel parish, Cumberland, Md.

THE address of the Rev. CHARLES H. WELLS, formerly of the Bishop's House, Burlington, Vt., is now Bethel, Vermont.

THE Rev. R. R. WINDLEY has accepted a call to Christ Church, Millville, New Jersey.

## ORDINATIONS.

### PRIESTS.

CHICAGO.—On Friday, March 21st, at the Cathedral, by the Bishop Coadjutor, the Rev.

HERBERT S. STONE, now in charge of St. John's mission, Irving Park; the Rev. Dr. Gold presenting, and, with the Rev. W. B. Hamilton, the preacher on the occasion, uniting in the imposition of hands. Mr. Stone was formerly a student of Warham College, Oxford, took his divinity course in the Western Theological Seminary, and was ordered to the diaconate on July 9th, last.

## DEPOSITION.

MASSACHUSETTS.—Notice is hereby given that on Monday, the tenth day of March, in the Year of our Lord One Thousand Nine Hundred and Two, in St. Paul's Church, Boston, in the presence of the Rev. Frederick Baylies Allen and the Rev. Samuel Haven Hilliard, Presbyters of the Diocese of Massachusetts, acting under the provisions of Title II, Canon 5, Section 1 of the Digest of the Canons, I deposed from the ministry of the Protestant Episcopal Church in the United States the Rev. ALFRED BULL NICHOLS, a Presbyter of the Diocese of Massachusetts, he having declared to me, in writing, his renunciation of said ministry. Such renunciation was not occasioned by foregoing misconduct or irregularity, but was voluntary, and for causes assigned and known, which do not affect his moral character.

WILLIAM LAWRENCE,  
Bishop of Massachusetts.

## DIED.

BLAKESLEE.—At his home in Du Quoin, Ill., in the Faith and Fear of God, Sunday, March 9th, in the 78th year of his age, ALBERT JUDD BLAKESLEE.

Respected and loved by all.

BURRELL.—ELEANOR SEYMOUR, daughter of the Rev. F. H. and Harriet BURRELL, died March 4th, 1902, at Christ Church rectory, Moline, Ill., in the 5th year of her age.

COLEMAN.—On March 17th, in Wilmington, Del., FRANCES ELIZABETH COLEMAN, wife of the Bishop of Delaware.

ENSWORTH.—Of Pneumonia, on Monday, March 10, the Rev. HENRY BOARDMAN ENSWORTH, rector of Holy Trinity Church, Lisbon, North Dakota, in the 70th year of his age. A courteous gentleman, a true friend, a faithful presbyter, a humble-minded Christian.

PRINCE.—Fell asleep on March 20, 1902, at Warrensburg, Mo., ALICE CORDELIA, wife of Samuel G. PRINCE, of Palmyra, Wis.

A faithful, loving Christian, who sought always to do her best, wherever she was placed.

SISTER MILDRED.—At the Mother House, Peekskill, New York, early on the morning of March 22, 1902, SISTER MILDRED, of the Community of St. Mary.

May she rest in peace!

SPALDING.—Entered into rest, on the morning of Sunday, March 16, 1902, at Brainerd, Minn., MARIA, daughter of the late Captain W. T. and Ellen SPALDING.

TRIPLETT.—Entered into rest, at St. Louis, March 21st, 1902, in the 71st year of his age, JOHN R. TRIPLETT, a native of Richmond, Virginia; for 30 years Secretary of the Diocese of Missouri, and many times deputy to the General Convention.

## MEMORIAL.

THE RIGHT REV. JOHN FRANKLIN SPALDING, D.D.,  
BISHOP OF COLORADO.

"Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors."

The Rt. Rev. John Franklin Spalding, D.D., Bishop of Colorado, entered into Life Eternal on the evening of the Fourth Sunday in Lent, 1902.

It was a fitting place that he should make his last communion at the altar of his old parish church in Erie, Pa., where he was rector when elected as Missionary Bishop of Colorado, New Mexico, and Wyoming, in 1873. It was a glorious ending to a long, laborious, and epoch-making episcopate of 28 years, that he was called to his reward in the rectory of his old parish, on the evening of Refreshment Sunday.

A wonderful episcopate was his. When the true history of the Church in the Rocky Mountain region shall be written, his work will stand as an enduring monument for time and eternity. Succeeding in 1873 to the short episcopate of the heroic Randall, he carried the Gospel of

peace with willing feet and tireless energy to every part of that great territory, which now comprises one Diocese and three Missionary Districts. "In journeyings oft, in perils in the wilderness, in weariness and painfulness," he broke the trail over many a mountain range to plant the Church in the new mining camps of the Rocky Mountain region. And finally, when Colorado became a Diocese and he was elected its first Bishop, the Church felt the mighty missionary impetus which came from his busy brain and unrelenting labors. Magnificent schools and churches, a noble hospital, and the creation of endowments, which in the coming years shall make the Church in Colorado strong to do her work—these are some of the results of his wise, his loving and efficient administration.

In accordance with his last request that he should be buried in his own Diocese, his body was taken to Denver, and there in his Cathedral Church, on Saturday, March 15, the last offices of Holy Church were said. Four of his brother Bishops were present and conducted the services, and a large congregation of his faithful clergy and laity filled the great Cathedral to overflowing. His body was taken to Riverside Cemetery and there laid to rest in a beautiful plot of ground beside a loved son, who died in early manhood.

To his bereaved family, to Mrs. Spalding, to each member of his household by name, and to his sorrowing Diocese, we, his brethren in the Episcopate, extend our tender sympathy. May the God of all comfort be their strength in this hour of their affliction.

ABIEL LEONARD,  
Bishop of Salt Lake,  
JOHN MILLS KENDRICK,  
Bishop of New Mexico and Arizona.  
FRANK ROSEBROOK MILLSAUGH,  
Bishop of Kansas,  
ARTHUR LLEWELLYN WILLIAMS,  
Bishop Coadjutor of Nebraska.

At the conclusion of the services for the burial of the body of the Bishop of Colorado, the clergy and laity officially present, adopted the following memorial:

For twenty-eight years past John Franklin Spalding, S.T.D., hath given to the Church in Colorado, devoted love, wise administration, and laborious service, laying deep the foundations of parishes and Church institutions, which will abide for all time. We recognize his profound theological learning, and his wide reading in other fields. He lived in and for his Diocese, and in close affection with his clergy, who here record their veneration and love for him.

CHARLES HUGHES MARSHALL,  
EDWARD PEARSONS NEWTON,  
JOHN WALLIS OHL,  
WILBUR F. STONE,  
CHARLES D. COBB,

Committee.

Denver, March 15th.

## OFFICIAL.

To the Alumni of the General Theological Seminary:

At the last meeting of the Alumni Association of the General Theological Seminary a committee was appointed "To consider the whole subject of the Alumni room, and report at the next annual meeting."

The Committee will be greatly obliged if persons knowing anything of the history or traditions of this room will kindly send the same to the Secretary of the Committee.

Information regarding those who have had the honor of occupying the room, with the periods of their residence, will be of great value.

EUGENE L. TOY, Secretary.

Babylon, Long Island, N. Y.

## WANTED.

### POSITIONS OFFERED.

PRIEST, under 30, unmarried, as assistant, East Side New York City. Plenty of work and good salary. Please send age, references, and particulars of education and experience to EARNEST, P. O. Box 672, New York City.

HOUSEKEEPER.—An unmarried priest with scanty salary wants a working housekeeper. Rectory small, work light, a good home for single woman, or widow and one child. References required and given. Rev. W. W. HANCE, Eaton-town, N. J.

SEXTON.—By a large church in the Northwest, a Sexton. Must understand care of a boiler. Churchman preferred. Apply Sex-

TON, 422 Guaranty Loan Building, Minneapolis, Minn.

#### POSITIONS WANTED.

**CANADIAN RECTOR** (formerly U. S.) would like temporary duty for one, two, or three Sundays in June, or possibly could arrange for some other month if desired. **PRIEST**, care LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER**.—Englishman, single, aged 30, fine player and successful choirmaster, desires position. Late of large West End London church. Good organ and salary essential. First-class testimonials from Bishop, clergy, and profession. Address "ORGANIST," care W. G. Burrell, Esq., 65 Victoria Road, Halifax, Nova Scotia.

**MR. JOHN DAVID LLOYD**, Organist and Choirmaster, disengaged Easter. Late of Pro-Cathedral, Springfield (9 years), and Emmanuel Church, Cleveland. Highest recommendations from eminent men, American and English. Address, THE "RUTHERGLEN," Cleveland, Ohio.

**TRAINED CHOIRMASTER** and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care THE LIVING CHURCH, Milwaukee.

N. B.—" . . . his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here."

#### MISCELLANEOUS.

**EXCHANGE**.—Rector of fine New York suburban parish, near the sea, desires exchange of duty and rectory with clergyman in the mountains near New York or New England from June 15th to Sept. 15th. Object, mutual benefit from change of scene and air. Address, RECTOR E., care LIVING CHURCH, Milwaukee.

#### MUSICAL INSTRUCTION.

**SPECIAL INSTRUCTION TO CHOIRMASTERS**, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

#### CHOIR EXCHANGE.

**CHOIR HELP TO CHURCHES**.—Organists and Singers promptly supplied, \$100 to \$2,000. Advertising unnecessary. Eminent English Organists and Vocalists arriving in April, can be secured for May. Write for terms to the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

#### MISCELLANEOUS.

**EUCCHARISTIC VESTMENTS**, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12 including Chasuble, Stole, Maniple, Vell, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

**COMMUNION WAFERS AND SHEETS**. Send for samples. MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

#### APPEALS.

##### THE AMERICAN CHURCH MISSIONARY SOCIETY

earnestly appeals to the Church for the Brazil and Cuban Missions. Both of these Missions have been successful as far as possible under existing financial conditions, but both seriously need greater and adequate assistance. These missions have the status of all other missions, but are supported only through special appeal. The Society, auxiliary to the Board of Missions, earnestly asks a more generous support, and some immediate financial assistance for them.

W. DUDLEY POWERS,  
General Secretary.

Church Missions House, New York City.

#### OLD TRINITY, WASHINGTON.

The members of this historic church are striving, under the leadership of their rector, Rev. Richard P. Williams, Archdeacon of Washington, to pay off their debt, and consecrate their church. The parish is venerable and has performed a noble part in the history of Washington. Among its worshippers in the past were Daniel Webster, Henry Clay, John C. Calhoun, and other notable moulders of opinion and leaders of men. Now, the well-to-do people have moved away, and the parish depends upon the

unstable support of a constantly fluctuating congregation. By clearing away the debt, and saving interest charges, the future of the parish will become brighter, and the burden of successive rectors lighter.

Will not the old friends of the parish, those who have spent former years there, or whose ancestors were connected with it, remember its needs, and help those who are nobly striving to help themselves?

The amount needed now to make up the \$10,000 resting on the church building, is \$3,000, over and above subscriptions now in hand.

Contributions in cash, or pledges, may be sent to the rector, Rev. Richard P. Williams, 219 C St., N. W., Washington, D. C.

RICHARD P. WILLIAMS,  
THEODORE O. EBAUGH,  
WM. A. MELOY,  
C. W. HOWARD,  
JAS. E. BELL,  
GEO. E. DAVIS,

Committee.

#### NOTICE.

##### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

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## THE GENERAL CLERGY RELIEF FUND

Of the Episcopal Church in the United States.

**LEGAL TITLE:** THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

**OBJECT:** Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

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This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

### Teachers and Scholars, What can you do more beautiful and worthy?

In some Sunday Schools there are "BIRTHDAY GUILDS" for aiding this Fund. If God has spared and blessed you another year, remember the dear old veterans and soldiers of the Cross by a thank-offering to the General Clergy Relief Fund in amount corresponding to your age.

In other schools "THE CHURCH LEAGUE OF THE BAPTIZED" is established. Those who at the hands of the clergy have been received "into the congregation of Christ's flock" by Baptism, "wherein we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven," pledge themselves so much per year in thankful remembrance of this benefit.

"Of some of the appeals which come to us it might well be said, 'Cut these words and they would bleed.' They rarely breathe any note of complaint: they are spoken in the ear in closets, but they throb with a meaning big enough to be proclaimed upon the house-tops. No servant of the Cross can ask to be exempted from the obligation bound upon every man and woman and child to endure hardness as a good soldier of Jesus Christ. But it is surely not the purpose of the Church to wait to see how well her aged or widowed or orphaned ones can starve."

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#### BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

*Missionary Readings for Missionary Programs.*

By Belle M. Brain, Author of *Fuel for Missionary Fires*, *Transformation of Hawaii*, etc. Price, 60 cents net.

*God's Perfect Will.* By Rev. G. Campbell Morgan, Author of *God's Methods with Man*, *Life Problems*, *Wherein Have We Robbed God?* *The Spirit of God*, etc., etc. Price, 50 cents net.

*The Heart Side of God.* By Albert Edwin Kelgwin, Pastor of Park Presbyterian Church, Newark, N. J. Price, \$1.00 net.

*A History of Protestant Missions*, from the Reformation to the Present Time. A Contribution to Modern Church History by Gustav Warneck, Professor and Doctor of Theology. Authorized Translation from the Seventh German Edition, edited by George Robson, D.D. With Portrait of the author and twelve maps.

*Working for God. A Sequel to Waiting on God.* By Rev. Andrew Murray, author of *The Ministry of Intercession*, *Abide in Christ*, etc., etc.

*Marriage; its Duties and Privileges.* A book for all Husbands and Wives. By Mary Wood-Allen, M.D., author of *The Man Wonderful*, *The Marvels of our Bodily Dwelling*, *Teaching Truth*, etc., etc.

*The Evangel of the Risen Christ.* His Resurrection Triumphs. By Henry Varley, author of *Christ's Coming Kingdom*.

J. B. LIPPINCOTT CO. Philadelphia. (Through Des Forges & Co.)

*The Magic Wheel.* By John Strange Winter, author of *The Career of a Beauty*, *The*

*Truth Tellers, Only Human, etc., etc.* Price, \$1.25.

*Our Risen King's Forty Days.* By George Dana Boardman, D.D., LL.D., author of *Studies in Creative Work, The Kingdom, The Church, The Golden Rule, etc.* Price, \$1.25 net.

MESSRS. RIVINGTONS. London.

*The Continental Reformation.* By the Rev. B. J. Kidd, B.D., Keble College Tutor of non-Collegiate Students, Oxford. Price, 1/- net.

A. C. McCLURG & CO. Chicago.

*The Thrall of Leif the Lucky.* A Story of Viking Days. By Ottilie A. Liljencrantz, having Pictures and Designs by Troy and Margaret West Kinney. Price, \$1.50.

LONGMANS, GREEN & CO. New York.

*A Help to the Spiritual Interpretation of the Penitential Psalms*, consisting of brief notes from the Fathers gathered from Neale and Littledale's Commentary. By A. B. Bailey-Browne, with an Introduction by the Rev. George Body, D.D., Canon Missioner of Durham. Price, 44 cents net.

DOUBLEDAY, PAGE & CO. New York. (Through Des Forges & Co.)

*The Leopard's Spots.* A Romance of the White Man's Burden—1865-1900. By Thomas Dixon, Jr. Illustrated by C. D. Williams. Price, \$1.50.

MACMILLAN & BOWES. Cambridge.

*William Ralph Churton*, Senior Fellow of King's College, Cambridge. Theological Papers and Sermons, selected and edited by his brother and sister. With brief Memoir and Portrait. Price, 4/6 net.

#### PAMPHLETS.

*A Voice Toward the North.* By John James Alan Montgomery. Being the Sermon Preached at the Ordination to the Diaconate, according to the Ordinal of the Protestant Episcopal Church, of Sidney N. Ussher, late Minister in the Reformed Episcopal Church, by the Rt. Rev. Wm. F. Adams, Bishop of Easton, in All Saints' Church, Moyamensing, Philadelphia, in the Diocese of Pennsylvania, on the Second Sunday after Christmas, Jan. 5, 1902. Printed by Request.

## The Church at Work.

CHICAGO.

[Continued from Page 767.]

some 200 in the parish house. After a short service in the beautiful church at 8, the rector, the Rev. Herman Page, introduced the Rt. Rev. Charles H. Brent, Bishop of the Philippines. The Bishop, who is a finished speaker, appealed to the patriotism of his hearers for support of the new mission, in which he will be assisted by ten priests, some of whom have already preceded him, and are on the ground. The address, which has attracted the attention of the secular press, was most favorably commented on. Bishop Brent preached in St. Peter's on Palm Sunday morning, for his fellow-collegian, the rector; and in the evening at St. Paul's, Kenwood. He met at dinner, on Monday evening, at the residence of Mr. Bowen, President of the Church Club, some prominent laymen; and presented to them the claims of his missionary jurisdiction, for their support.

BY REASON of the increase in the size of the vested choir of Trinity Church, Belvidere (Rev. C. A. Cummings, rector), it has been found necessary to alter the seating arrangements, increasing the size of the chancel to accommodate the additional membership. This work has just been accomplished.

BISHOP BRENT, after his meeting with prominent laymen of the Diocese on Monday evening, and addressing the congregation of Emmanuel, La Grange, on Tuesday, returned to Boston, but hopes to attend the meeting of the House of Bishops at Cincinnati.

THE REV. BAKER P. LEE, Dean of the Cathedral at Lexington, Ky., has finally de-

clined his call to the rectorship of Grace Church, Chicago.

#### COLORADO.

##### Burial of Bishop Spalding—Death of Rev. A. B. Jennings.

IN CONNECTION with the burial of Bishop Spalding in Denver, on Saturday, March 15th, the body was received at the railroad station by the clergy and escorted to the Cathedral, where Holy Communion was celebrated by the Bishop of Salt Lake, assisted by the Bishops of New Mexico and Kansas and the Bishop Coadjutor of Nebraska. From 11 to 1 the body lay in state at the Cathedral, where many hundred people passed in to take their last view of the earthly remains of him who had for so many years ministered to them as their chief pastor. The funeral service was held in the afternoon, the four Bishops already mentioned officiating.

ON MARCH 11th the Rev. Albin Barlow Jennings, one of the Canons of the Cathedral, and rector of St. Stephen's Church, Denver, passed to his rest. Mr. Jennings came to Colorado in 1897, having formerly served in the ministry for more than 30 years, his last previous charge having been the rectorship of St. Paul's Church, Sing Sing, N. Y., which work he had maintained for a long term of years. He was ordained by Bishop Williams as deacon in 1864, and was advanced to the priesthood somewhat later.

#### CONNECTICUT.

##### C. B. BREWSTER, D.D., Bishop. Missions Classes—Norwich.

ON SATURDAY in Easter week, April 5, in St. James', Derby, and on Saturday, April 12, in Trinity, South Norwalk, will be held meetings of the inter-Parochial Study Class on Missions. It has been found so difficult to organize classes for the extensive study of missions in every parish every year, that this plan has been hit upon as a method of at least reaching every parish for a paper on some part of the field each year. This is the third year of the experiment, and it has been most successful. The plan is very much that of all modern extra school studies, only, instead of individuals being asked for papers, the parishes supply them, as the result either of a united effort on the part of the juniors of the parish, or by assignment to one member.

The subjects are taken in regular order, and books or sources of information sent out by the Managers. It is aimed to have these meetings semi-annually in each Archdeaconry. The course is as follows: (1) Our Heathen Ancestors and How They Were Converted; (2) Missionary Activity Since the Reformation; (3) Present-day Missions of the Church: Taking in turn, Africa, China, Japan, Missions to the Indians, to the Colored People, and in Latin-American countries, our New Possessions, and our own white people, also, Hospitals and Medical Missions all over the world, Schools and Educational Missions in each country. The papers are read by the writers at the morning sessions, and after luncheon, a second meeting is held, usually addressed by missionaries from that part of the field studied in the morning papers.

In Derby the subject will be Africa; in South Norwalk, Alaska. Miss Higgins and Miss Sabine will make the respective addresses, and the congregation will in each case be well prepared to listen with interest and profit. A large attendance is hoped for.

IN ST. ANDREW'S parish, Norwich, there have been some very marked improvements in the interior of the church during the past year. The edifice is now in excellent condition, within and without. The work in the chancel is of the nature of a memorial. The Bishop gave some words of commendation

upon the improved appearance at his recent visitation. The rector is the Rev. Reginald R. Parker.

THE REV. JOEL FOOTE BINGHAM, D.D., sailed on the 18th inst. by the Italian liner *Sardegna*, for Italy, where he will superintend in Florence the printing of a college text book on Italian literature, to be published in London and Oxford.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

##### Death of Mrs. Coleman—Lenten Services.

The death of the Bishop's wife on March 17th is not only a sore and great bereavement to him, but it is also a loss almost irreparable to the whole Diocese. Her wonderful gifts and attainments of heart and mind made her an invaluable helper and counsellor in all things that concerned the community. Innumerable expressions of hearty sympathy and loving gratitude are heard on every side. She was a rare and saintly woman, whose life and example were an inspiration to all.

SPECIAL services for business men have been held during Lent at the noon hour in St. Andrew's Church, Wilmington, the sermons being delivered chiefly by prominent clergymen from Philadelphia and Baltimore.

SPECIAL Lenten services have been held at Stanton and Marshallton. The Rev. A. M. Rich of Port Deposit, Md., will assume charge of this field in the course of a few weeks.

THE ANNUAL Quiet Day for the clergy was conducted this year just before Lent, by the Rev. Dr. Tomkins of Philadelphia in the chapel of the Good Shepherd, Bishopstead. There was a large attendance, including a number of clergymen outside of the Diocese.

THE ANNUAL Quiet Day for women was conducted on March 11th, by the Rev. Dr. McKim of Washington. The congregations throughout the day were unusually large, and they were much interested in all the instructions.

DECIDED improvements have recently been made to the interior of the churches in Newark and Smyrna, whereby their appearance has been much beautified.

#### HONOLULU.

ALFRED WILLIS, D.D., Bishop. Consecration of the Cathedral.

THE CONSECRATION of the Cathedral at Honolulu, which occurred on the Fourth Sunday in Lent, was an event which had added interest from the fact that it was the last important event connected with the episcopate of the present Bishop within the Diocese. From the vestry door, the choir, led by the crucifer, emerged, after whom followed the Rev. Canons Kitcat and Ault, the Rev. Thomas Smith and the Rev. Mr. Jenner. With them were lay representatives of the Cathedral and two princes of the blood royal as representatives of their late Majesties King Kamehameha and Queen Emma, the chief donors of the Cathedral. This procession moved to the main entrance of the church, where a few moments later the Bishop of the Diocese, accompanied by his chaplains, the Rev. F. Fitz and the Rev. Kong Yin Tet, joined it, and so the dignified procession passed through the nave to the choir. Arrived there, the petition of the Dean and Chapter, the churchwardens, and representatives of the old royal families of Hawaii, and other inhabitants of Honolulu was read, setting forth the donation by the late King and Queen of the lots on which the Cathedral is located, made and recorded in 1863, according to which the property was granted "unto the Synod of the Hawaiian Reformed Catholic Church, a corporation, their successors and assigns (the said corporation afterwards known as the Trustees of the Anglican Church in Hawaii, and now by virtue of an

amended charter granted on the 15th day of January, 1902, known by the style and title of the Protestant Episcopal Church in the Hawaiian Islands). This grant was supplemented by another grant of additional land made by the Queen Dowager in 1885, and upon the property thus conveyed by these two deeds the Cathedral has been erected as at present existing; wherefore the petitioners pray the Bishop to consecrate the existing portion of the Cathedral church, the latter not being entirely completed according to the original plans, setting it apart and dedicating it to Saint Andrew the Apostle. The signatures appended to this petition show the representatives of the three races among which Church work in Honolulu is carried on: Vincent H. Kitcat, William Ault, Albert B. Weymouth, D. Kawanakoa, J. Kalaniana'ole, W. R. Castle, Jr., A. S. Cleghorn, Henry Smith, Edmund Stiles, J. H. Boyd, C. P. Iaukea, Palmer F. Woods, Luke Aseu, Chang Kim, John D. Holt, Jr., Yap Lee Young, Solomon Meheula, Joseph Morse, George W. Hayselden, Peter Whitmarsh, F. J. Testa, W. Charles Ah Fook.

After declaring his wish to accede to this petition, the Bishop, preceded by the choir, clergy, and representative laymen, made a complete circuit of the Cathedral, a hymn being sung as processional. The first halt was at the west door of the Cathedral, where the Bishop, passing through the lines of the procession, demanded the opening of the door in the name of the Lord of Hosts, when the door was unlocked and opened and the key placed in his hands. Thereupon followed the consecration office. The Bishop, seated in his chair, received the legal instruments of donation by their late Majesties the King and Queen, and after suitable collects and the Litany, proceeded to the font, the chancel steps, the lectern, pulpit, and other stations and ornaments of the church, at each of which collects were offered. Then, seated in his chair, a table was placed before the Bishop, who ordered the sentence of Consecration to be read by the registrar, and afterward affixed his official signature which was attested by

the registrar. The Holy Communion followed, the Bishop being preacher. "This Cathedral" said the Bishop, "is a witness of the Church's unity. Lovers of division and disunion have endeavored to draw a line of demarcation between the Church of England and the branch of the Anglican Communion in the United States of America. Such persons look upon the Church as the creature of the State, and subject to the vicissitudes of political change. The necessity of bringing our external organization into conformity with our new political environment involved no change in that which is essential to our being as a Diocese of the Anglican Communion. For all that was necessary has been carried to completion by our own body from within, and let me repeat again, what I have elsewhere written, that it is a great mistake for any to suppose that a change in the occupant of the see was a necessary step to bringing the Anglican Church in Hawaii into union with the American branch of the Anglican Communion. Of this the evidence is before your eyes. For to-day this church has been consecrated for the worship of Almighty God according to the use and order of the Church in the United States, while the consecrating Bishop was one who received his episcopal orders from the Archbishop of Canterbury and the Bishops of the Church of England."

In the prayer for the whole state of Christ's Church, after the words, "Departed this life in Thy faith and fear," the following was added: "Especially for Thy servants, King Kamehameha IV and Queen Emma, for whose benefactions to Thy Church we this day give Thee thanks."

Immediately before the benediction, the Bishop offered the following special Collect:

"O, eternal God, who holdest all souls in life, we beseech Thee to shed forth upon Thy whole Church in Paradise and on earth the bright beams of Thy light and heavenly comfort, and grant that we, following the good examples of those who have served Thee here and are at rest, may with them at length enter into Thine unending joy, through Jesus Christ our Lord. Amen."

## IOWA.

T. N. MORRISON, D.D., Bishop.

### Lent in Cedar Rapids.

DURING the Sunday nights in Lent, the Rev. Dr. Green, rector of Grace Church, Cedar Rapids, has been delivering lectures illustrated by stereopticon views, and the large church, holding 1,200 people, has been packed to the doors and large numbers turned away. The pictures shown were those after Tissot, the French artist. On Passion Sunday night the Passion pictures were shown, while on Palm Sunday night the series was interrupted by the presence of the Bishop, who administered Confirmation. The series will be resumed on Easter evening.

## LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

### Missionary Work.

BISHOP GRAVES has just completed a visitation to the section of Nebraska adjacent to McCook, including the towns of Max, Stratton, Trenton, Indianola, and Arapahoe. He was accompanied by the Rev. Richard M. Hardman, general missionary for the section, and confirmed a total of 28, while Mr. Hardman baptized 13 during the same visitation. During Easter week the two missionaries will start out on a tour embracing Elwood, Farnum, Holdrege, and Minden. Mr. Hardman travels about 725 miles monthly by rail, his stations extending over 39 miles.

## LONG ISLAND.

F. M. BURGESS, D.D., Bishop.

### The Cathedral.

AT THE MEETING of the electoral body of the Cathedral, March 17, on the nomination of the Bishop, the Rev. Paul F. Swett was elected to the office of Precentor, vacant by the resignation of the Rev. W. P. Bird. Mr. Swett has been for several years curate of Grace Church, Brooklyn, under the Rev. Dr. Burgess, and comes to the Cathedral with the full confidence and high esteem of the Bishop and the Dean, and the most favorable regard

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of all who have known him in his work in Brooklyn. At the same meeting, Mr. Geo. F. Peabody of Holy Trinity Church, Brooklyn, was elected a member of the Cathedral Chapter, to fill the vacancy left by the death of Hon. A. N. Weller; Mr. Alex. E. Orr was re-elected Treasurer, and Mr. Wilhelmus Mynderse was elected Vice-Chancellor.

The Dean reported the two Cathedral schools in excellent condition, with the promise of the completion of the enlargement of St. Mary's for occupancy at the opening of the Trinity term, on April 8. This enlargement which has been in construction for nearly a year past, will greatly increase the capacity of the school, and will give the very best accommodation for a larger number of pupils. Under the admirable charge of the Principal, Miss A. F. Gibson, St. Mary's has a fine promise for its future as a Church school of the first class, with its special advantages of an exceptionally healthful location, and near proximity to New York City.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

#### Death of Judge Anderson—Consecration at San Diego.

THE CHURCH in the Diocese of Los Angeles and the whole community have sustained a great loss in the death of Judge James A. Anderson, which took place on Saturday evening, March 8th. He was born in Warrenton, N. C., in 1826, but while still a boy his father, who was a devout Churchman, removed to Tennessee. The Civil War called him from the courts to the camp, and at the close of the war he held the rank of Captain. Resuming his legal practice at Memphis, he won high standing, and served one term on the bench of the Circuit Court. Needing a drier climate, he then removed to Arizona, and 17 years ago he came to Los Angeles, where he at once assumed a position of prominence and honor. He was earnestly and devoutly religious, and was a faithful and loyal member of the Church. Firmly holding his own convictions, he was generous and courteous towards all others; and he won the warmest esteem and affection from all with whom he was at any time associated. He was senior warden of Christ Church parish, Los Angeles, from the time of its organization in 1887, and when the new Diocese of Los Angeles was created in 1895, he was unanimously elected a member of the Standing Committee, and has since been re-elected at each succeeding Convention. His death will be greatly deplored by his colleagues in that committee.

MID-LENT, or Mothering Sunday, of 1902, will long be remembered by the earnest members of St. Paul's parish, San Diego. After many years of working and waiting the church has been consecrated. The service was most impressive, dignified, and reverent. At 10:30 the choirs of St. Paul's and of the daughter, All Saints' chapel, numbering 56 voices, entered the west door headed by the crucifer, and proceeded to the choir, singing "Glorious things of Thee are spoken, Zion, City of our God." The choirs having taken their places, the Bishop knocked thrice at the door, and having been admitted, advanced to the chancel, preceded by the crucifer of All Saints' chapel, and followed by the clergy, and the wardens, vestrymen, and officers of St. Paul's Church, and the several chapels connected with the mother parish, and also those from Bostonia, and National City. Arriving at the chancel gates the Bishop and clergy entered within the sanctuary, the laymen standing in line before the altar-rail. Mr. Daniel Cleveland, who was elected senior warden when the parish was first organized in 1870, and has held the office continuously ever since, then read the Instrument of Donation. The Bishop, receiving it, placed it upon the altar, and proceeded with the ser-

vice, the rector, the Rev. Henry B. Restarick, reading the sentence of consecration. Morning prayer and Holy Communion followed, the first and second lessons being read respectively by the Rev. Charles L. Barnes of the Diocese of Milwaukee, and the Rev. E. M. Gushée, D.D., of Cambridge, Mass. In the Holy Eucharist the Bishop was assisted by the rector and the Rev. J. Isham Bliss, D.D., of Burlington, Vt.

The Bishop preached a strong sermon, based on the words, "There was no room for them in the Inn." The human mind is full of systems and schemes for human cultivation and development. New 'isms and new systems are constantly being devised, but human weakness and sin remain; and Christ alone can remove them. When Christ is taken in to dwell in our hearts, then only will they be transformed and reach their proper development. In closing his sermon he paid a high tribute to the splendid work done by the rector of St. Paul's during his long rectorate since the spring of 1882.

The first date in the history of the American (not Roman) Catholic Church, in connection with San Diego, is Jan. 20, 1854. On that day the Rt. Rev. Wm. Ingraham Kip, who in the preceding October had been consecrated as Bishop of California, was landed at San Diego with the other passengers of the steamer *Golden Gate*, bound for San Francisco, but wrecked near the entrance of San Diego Bay. The first service of the Church was held on Sunday, Jan. 22, 1854, in what is now known as Old Town. The first service within what is now San Diego took place in November, 1868, the Rev. Sydney Wilbur having been appointed missionary. In 1870 a small wooden house was built, with its gable surmounted by a cross, and this was used as the church until 1887. The Rev. Hobart Chetwood and the Rev. Henry J. Camp followed Mr. Wilbur in the charge of the mission. In July, 1882, the Rev. Henry Bond Restarick, who had shortly before been ordained to the priesthood by the Bishop of Iowa, became rector. At his first service there were seven persons present to receive the Holy Communion. The fine building now consecrated was built in 1887, the first service within it being held on Easter Day.

Under the Rev. H. B. Restarick, St. Paul's San Diego, has been the centre and spring of missionary activity throughout the whole of San Diego county. Through the missionary spirit of the rector, and the substantial assistance given by his people under his guidance, missions have been started and maintained at many points, such as National City, Coronado, St. James', San Diego, Ocean-side, Escondido, Fallbrook, Bostonia, and All Saints', San Diego.

#### MAINE.

ROBT. CODMAN, D.D., Bishop.  
Eastport.

IMPROVEMENT is shown in the parish at Eastport (Rev. W. H. Bowers, rector), where, with many ups and downs, there has been Church work carried on since 1852, no less than 18 rectors having served during that time. Since the present rectorship began, last September, there have been a larger number of Baptisms than in the five preceding years together; while on the 18th inst. the Bishop Confirmed a larger number than have been presented during the past six years. A large Institute building is being erected through the rector's exertions.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### Death of Rev. Dr. Grammer—St. Mary's.

THE REV. JULIUS ECKHARDT GRAMMER, D.D., one of the oldest priests of this Diocese, died suddenly of angina pectoris early Thursday morning, March 20. He had been for ten days confined to the house with a se-

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A. H. HANSON, Gen'l Pass'r Agt., CHICAGO.

vere cold, but his death was entirely unexpected.

Dr. Grammer has long been a conspicuous figure in the Diocese, as representing the extreme of the old Evangelical school, his sympathies at times seeming to be much more with the separated bodies than with the Church. He was born in Washington in 1831 and was a graduate of Columbia and of the Alexandria Seminary, and received his orders from Bishop Meade and Bishop Johns, in 1855 and 1856. His early ministry was spent as assistant at Smithfield, Va., and at Trinity, Washington, and afterward as rector successively of St. Peter's, Smyrna, Del., and Trinity Church, Columbus, Ohio. In 1864 he came to Baltimore to succeed Dr. Cummins as rector of St. Peter's. This church he served successfully until 1892, when he resigned his work to younger hands. He became for a short time assistant at Christ Church, Baltimore, and then accepted the care of Trinity Church, Baltimore, of which church he was rector at the time of his death. The funeral was from St. Peter's Church, on Monday, March 24, Bishop Paret officiating, assisted by the rector, the Rev. Wm. Howard Falkner, and the Rev. Peregrine Wroth.

THE REV. F. WARD DENYS, rector of St. Mary's, Roland Avenue, Baltimore, has undertaken a project that is new to Baltimore. He has sent copies of the following letter to the ministers of all the denominations in his neighborhood:

"REVEREND AND DEAR BROTHER:

"Would it not be possible for all the clergy in this section of the city to help one another by holding services daily in our respective churches during the last week of March, and asking our Heavenly Father to guide us into the way of love, peace, and Christian living?"

"We are all working in the same Master's cause, and what helps or hinders one, helps or hinders all.

"We all wish to make men real Christians: and would not these services quicken our spiritual activities if we could in this way unite in sending up our petitions to the Throne of Grace?"

"Will you kindly give this your affectionate and sympathetic consideration, and me the benefit of your fraternal advice, as well as let me know of any way I can serve you in the Master's name?"

"Yours very faithfully,  
"F. WARD DENYS."

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Memorial Window—Notes.

THE WINDOW recently unveiled in Trinity Church, Boston, is one of the most beautiful in the collection. The donor is Mr. Charles Welch, in memory of his wife. It represents the first Easter morning. In the background are the purple clouds of morning, growing lighter as they seem to touch the low-lying hills to the rear of the empty sepulchre. The white flowing garments of the risen Saviour reflect in part the purple tints of the darker clouds, though the uplifted hand and arm and the glorified face are illumined by the rays of the coming sunlight.

Above the head of Christ linger among the clouds the dimly seen forms of angels. On the ground, reclining with his head against the tomb, is the sleeping guard, whose form makes a bright touch of coloring against the sombre hues of the walls. The messenger announcing that Christ has risen, clad in crimson and gold, affords a striking contrast. The whole window is a complete combination of coloring. It is the workmanship of John Le Farge, and is between 20 and 30 feet high. The inscription is as follows: "In memoriam Mary Love Boott Welch; born 1823, married 1844, died 1899; given by her husband."

BISHOP LAWRENCE dedicated the new altar in St. Ansgarius' Swedish Church, Roxbury,

March 16. The painting, "Christ in Gethsemane," the work of the Rev. Mr. Ljunggren, was also unveiled.

DURING LENT the congregations in St. Paul's, Boston, have been large, sometimes averaging 200, and getting as far as 500 in three instances. Bishop Lawrence's addresses have made a deep impression. He has well emphasized the obligation of the individual to the Church and the city, and the tact with which he handled some irritating questions in social morality, has done much lasting good.

ST. JAMES', South Groveland, the only endowed parish in the State, through the munificence of the late E. J. M. Hale, is renewing its life in this quiet country village. The Rev. I. Newton Phelps of New York City is the rector, and by his kindly administrations has already won the hearts of his parishioners.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

#### Bishop Brent in Detroit.

BISHOP BRENT of The Philippines delivered missionary addresses at Christ Church, the Messiah, and St. John's, Detroit, on Sunday, March 16th, while he also addressed the Woman's Auxiliary at Christ Church, on Monday afternoon and the Men's Club of the same church on that evening. He succeeded in arousing much enthusiasm in the work on which he is about to enter.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

#### Brotherhood Gatherings—Death of Mrs. Prince.

TRAVELING in the interests of the Brotherhood of St. Andrew, Mr. Hubert Carleton, General Secretary of the national organization, spoke to the regular congregation at St. Paul's Church, Milwaukee, on the evening of Palm Sunday, taking for his theme the necessity for actively showing forth the

#### A BLIND WANDERER.

DIDN'T KNOW THAT FOOD COULD RESTORE HER.

A well-known writer uses Grape-Nuts as a tonic when feeling the effects of extra heavy work. She writes: "Grape-Nuts should be taken regularly as one would a tonic. I eat mine cold in the morning with hot milk or cream poured over it, and it is delicious, nourishing, and strengthening.

"Some time ago I said to a lady friend who was a great sufferer from dyspepsia and had been an invalid for five years, and who was a mere skeleton, 'If I had only known you sooner you need not have suffered all these years.' She looked at me in surprise and asked me what I would have done. 'I should have put you on Grape-Nuts Breakfast Food,' I replied quite confidently. 'Did you ever hear of it?' Oh yes, she had heard of it, but never tried it as she had never had her attention called to it especially and had not thought it applied to her needs.

"Now," I said, "if you will just set about it and try Grape-Nuts for a week, three times a day, I will guarantee you will rise up and call me blessed."

"She took my advice and followed it faithfully. When I saw her about a week later she looked like a different person, although she had only gained two pounds in weight, but said she felt so much better and stronger and has greatly improved in health and strength since using the food.

"She is getting well and you can imagine her delight is unbounded. My own experience and that of others is sufficient evidence of the scientific value of a food that supplies nourishment to the system and builds up the brain and nerve centers." Name given by Postum Co., Battle Creek, Mich.

## FRIED ONIONS

### Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsin, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

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of the highest grade. Country life (extensive grounds—75 acres—grand lake-view) with city comforts. Invalids or rest-seekers should send for illustrated prospectus. Address,

N. A. PENNOYER, M.D., Manager  
REFERENCE: The Young Churchman Co

SUNSET PARK INN, at Haines Falls, N. Y. Finest in Catskill Mountains.

Christianity which one professes, in his life. On the Tuesday evening following, he addressed a conference of Brotherhood men in St. Paul's chapel.

TWO WEEKS AGO it was noted in this place that Mr. Samuel G. Prince, the faithful lay reader of many years' standing at St. John's mission, Palmyra, had removed, with his wife, to Warrensburg, Mo., thus leaving the mission bereft of its best friends and supporters. We have now to chronicle the falling asleep of Mrs. Prince, almost immediately after her arrival at the place that was to be her new home. She left Wisconsin in perfect health and became ill on the way. Pneumonia set in, and the end came quietly on March 20th.

Mrs. Prince was a native of Columbia, S. C., born Feb. 5, 1840. She was married to Mr. Prince in that city July 21, 1856. For many years their home was in Chicago, where Mrs. Prince was an efficient and untiring worker in the Cathedral. In later years they made their home in Palmyra, with a son, who is in charge of the large sanitarium at that point. The Church had not found its way to Palmyra, but, largely through the efforts of Mr. and Mrs. Prince, a mission was founded, priestly services being gladly given by the rectors at Whitewater, and Mr. Prince taking the office of lay reader. They were staunch Churchmen, and the mission gained steadily in vigor. It was a matter almost of consternation when Mr. and Mrs. Prince determined to remove to Missouri to reside with a son, but none could have anticipated the end that so soon transpired.

The burial service was held at the little church at Warrensburg, being conducted by the Rev. J. K. Dunn. Mr. Prince has returned to Palmyra. Three sons and one daughter survive their mother, being Mr. Fred Prince of Warrensburg, Mo., Dr. L. H. Prince of Palmyra, Mr. W. L. Prince of Warren county, Ill., and the wife of the Rev. R. H. Archer of Stamford, Ont.

#### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

#### Death of John R. Triplett.

MR. JOHN R. TRIPLETT, one of the best known of the laymen of the Diocese and deputy of many years' standing to General Convention, and for 30 years past Secretary of the Diocese, died in St. Louis on the 21st inst., in his 71st year. He was a native of Richmond, Va., but a resident of St. Louis for a long term of years past and associated in many ways with the growth of the city.

#### OHIO.

WM. A. LEONARD, D.D., Bishop.

#### Toledo—Congregational Minister Confirmed.

THE BISHOP of Missouri filled his Lenten engagements in the Diocese, closing with visitations at Trinity Church, St. Andrew's, and St. Mark's in Toledo during the first week in March. The noonday speaker at Trinity Church during the week beginning March 10th, was the Rev. J. Sanders Reed, D.D., rector of Trinity Church, Watertown, N. Y., who also preached in the same church on the Sunday morning beginning the week.

THE CONGREGATIONAL minister in Akron, the Rev. David A. Blose, with his wife, have been confirmed at St. Paul's Church in that city, and after a course of preparation Mr. Blose will apply for holy orders in the Church.

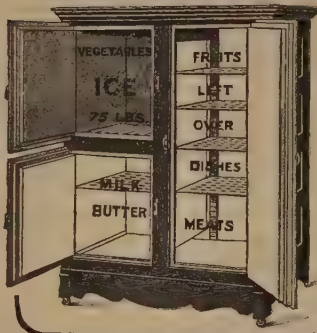
#### OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

#### Rectory Burned.

THE RECTORY of St. Philip's Church, Ardmore, Ind. Ter., was damaged by fire on the afternoon of Sunday, March 9th, the loss being placed at about \$500, with \$300 insurance. The house was occupied by the lay reader in charge, Mr. H. T. Adams.

## THE LEONARD-CLEANABLE REAL PORCELAIN LINED REFRIGERATOR



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## OREGON.

B. W. MORRIS, D.D., Bishop.

## Fire in Portland.

ON THE AFTERNOON of March 17th, Trinity Church, corner Sixth and Oak Sts., Portland (the Rev. A. A. Morrison, Ph.D., rector), was badly damaged by fire. At about 2 o'clock the sexton discovered the basement to be filled with smoke, and before the firemen could reach the scene, the flames had worked their way up the walls and burned through the roof. It required several hours of hard work before the fire was extinguished. The loss is estimated at about \$12,000. The beautiful window in the east end, a memorial to Bishop Scott, was saved. The organ was less fortunate, being seriously damaged.

## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Brotherhood—Sunday School Lessons—Colored Work—Chester—Methodist Minister Confirmed—Philadelphia Notes.

A STATED meeting of the Sectional Conference (21st Ward), Brotherhood of St. Andrew, was held on Monday evening, March 17, in the parish house of St. Stephen's Church, Manayunk (the Rev. Elliston J. Perot, rector). This meeting was particularly well attended, and was full of interest. Report of committee on By-Laws was adopted; and report of committee charged to arrange for the opening of a central Brotherhood room in the district, disclosed the inadvisability of attempting such a step at this time. The clergy of the parishes located within the Ward had been asked to give an opinion concerning the possibility of undertaking some form of preventive work amongst young men in the lower parts of Manayunk. Their remarks, in reply, went to show that, while a necessity for such work was apparent, to make it a complete success would be an undertaking of far greater magnitude than the present strength of the Brotherhood could carry. The matter was deferred. A motion was adopted establishing a fortnightly Bible class for men in the district, to meet on a week-day evening. Messrs. J. Lee Patton, Vice-President, and W. R. Yeakel, Secretary, of the Philadelphia Local Assembly, were both present, and spoke warmly of that project. The Chaplain of the Assembly, the Rev. Chas. W. Robinson, has promised to lend his aid in forming the class, which will be begun immediately after Easter.

AT A RECENT meeting of the West Philadelphia Convocation, a committee was appointed to ascertain whether or not a weekly teaching of the Sunday School lesson, for the benefit of teachers, could not be effected, and so stimulate interest and promote better results in the work. In response to the committee's invitation, over sixty teachers, representing eight schools, assembled in the parish house of the Church of the Saviour, Philadelphia (the Rev. Wm. B. Bodine, D.D., rector), when the rector of St. Philip's, the Rev. Clarence W. Bispham, stated the object of the meeting, and an organization was effected, to be known as the West Philadelphia Sunday School Association, of which, the Rev. Mr. Bispham was elected President, and Mr. Gerald Powell of St. Andrew's, Secretary. A weekly meeting, for the instruction in the lesson (Joint Diocesan) was established, and it is noteworthy that fully three-quarters of the whole number present pledged themselves to allow no social engagements to interfere with their attendance.

THE REV. HENRY L. PHILLIPS, rector of the Church of the Crucifixion, Philadelphia, a congregation of colored people, is preparing to begin in a short time the rebuilding of the church, recently destroyed by fire (of which disaster mention has been made in these columns). To enable the congregation to re-

build and start again, free from debt, an appeal has been issued, asking for \$7,000 assistance, that amount being needed over and above the insurance.

In endorsing the appeal, the Rev. Leverett Bradley, Dean of the Southeast Convocation, says: "The work which you have been doing so steadily and successfully through many years is the best argument for its continuance. It has always received the approval and sympathy of the Bishop, the clergy, and the laity of the Diocese."

The conflagration occurred a week after the congregation had so happily celebrated Rev. Mr. Phillips' twenty-fifth anniversary as rector.

PREPARATIONS are being made for the celebration of the 200th anniversary of St. Paul's parish, Chester, of which the Rev. Francis Marion Taitt is rector. The congregation has been earnestly asked to make a liberal offering at Easter towards extinguishing the remaining debt upon the parish building, \$14,500. That sum remains of \$73,000, the cost of erecting a church and parish building two years ago.

REFERENCE has been made, in this correspondence, to the Brotherhood of St. Andrew Bible Class for men, held each Thursday evening at the Church House, Philadelphia. It will be of more than local interest to know that the establishment of the class is the result of the desire of some young men who, that they might secure instruction looking to preparation for the sacred ministry, spent the Sunday afternoons of our very warm summer with the Rev. Mr. Robinson, for that end. Believing that many more men would be glad to benefit by a course of systematic instruction in Church doctrine, the plan of the Bible Class was brought into operation with the election of the Rev. Mr. Robinson as Chaplain, last fall, and the results, as already noted, have far exceeded all expecta-

## THE NEW WOMAN.

MADE OVER BY QUITTING COFFEE.

Coffee probably wrecks a greater percentage of Southerners than Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, Miss Sue W. Fairall, 517 N. 4th St., Richmond, Va., writes, "I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a last case of severe illness the doctor insisted that I must give up the coffee, so I began using the Postum Food Coffee, and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts Breakfast Food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little, but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter and my name if you like."



## Cured Of Piles.

Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing \$800 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

## TRAVELERS' BURDENS LIFTED

AGENTS WILL NOW SEE THAT THEY ARE PROPERLY PREPARED FOR THEIR JOURNEYS OVER THE OCEAN.

Persons coming from the interior on their way to a trip at sea will now be provided for by agents whose business it will be to see that they are properly located on board their steamships. At the pier, if they come over the New York Central Lines, they are met by a uniformed person who takes entire charge of them. He sees that their baggage is checked, that they designate the trunks which are to go into the hold and the ones for their staterooms.

These agents also greet the passengers arriving from Europe. The baggage of the passengers is transferred to the New York Central Lines. They are advised about hotels; are advised on the subject of cab hire. Their transportation, their sleeping car berths, and all matters of that kind are carefully arranged for them.

This service is in the charge of two men of wide experience in the steamship business. Captain Louis Ingwersen is major domo at the piers of the American, Cunard, White Star, Atlantic Transport, Anchor, Wilson, and Allan-State lines and Captain F. A. G. Schultze is at the North German Lloyd, Hamburg-American, French, Rotterdam, Red Star, and Thingvalla line piers.—From the New York Herald.

## THE BOOK OF

## The Compassion

A Manual of Intercessory Prayer for Parochial and Private Use.

With a Commentary by the Bishop of Milwaukee. Price, 20 cts. net.

Devout persons who are given much to Prayer, and particularly to Intercessory Prayer, will find this Manual exceedingly helpful. The Bishop of Milwaukee closes the Commentary in these words: "May our Lord look mercifully upon this humble effort to establish more firmly in our midst this practice of Corporate intercession before His Throne! And may He send upon this book and upon all who use it, the continued benediction of His sublime Compassion, which faileth not!"

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

tions, the average attendance each week being 30 men.

AT THE CONFIRMATION service at St. Philip's, West Philadelphia (the Rev. C. W. Bispham, rector), held early in Lent, by Bishop Coleman of Delaware, there was confirmed Mr. Harrison A. Greaves, a former Methodist minister, and who will become a candidate for holy orders. In this parish, including the Rev. Mr. Moore, assistant minister, and Mr. Greaves, there are five men who are postulants, or candidates for holy orders.

AT ST. ALBAN'S, Roxborough (the Rev. Charles S. Lyons, rector), there will be introduced into the service on Easter Day a choir of men, boys, and girls, vested, numbering about 30 voices.

THE REV. H. PAGE DYER has resigned the rectorship of St. James' Church (Hestonville) Philadelphia, to take effect April 1st, and will become assistant minister at Christ Church, Elizabeth, N. J., under the Rev. H. H. Oberly, D.D., in charge of St. Paul's chapel. In the period of the Rev. Mr. Dyer's rectorship at St. James'—something over two years—the work has progressed favorably, and the mortgage debt has been substantially reduced.

THE NOON-DAY preachers at St. Stephen's Church, Philadelphia, Brotherhood service for business people, have been, during Passion week, the Rev. Messrs. Wm. C. Richardson, rector of St. James' Church, Philadelphia, and the Rev. F. Marion Taitt, rector of St. Paul's Church, Chester, Pa.

IT IS PURPOSED by the clergy of the Diocese, acting through a committee of the Clerical Brotherhood, to tender a complimentary luncheon to the Rev. Charles S. Olmsted, D.D., rector of St. Asaph's, Bala, and Bishop Coadjutor-elect of Colorado, on Easter Monday. At that time a testimonial will be presented to the Bishop-elect, expressive of the esteem in which he is held by his brother clergymen. A chalice and paten have been selected for the gift.

AT ST. MARK'S CHURCH, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector), the annual Lenten retreat for women was held on Tuesday, March 18, and was conducted by the Rev. Chas. W. Robinson, priest in charge of the Church of the Evangelists. The day began with celebration of Holy Communion, and the rule of silence was maintained throughout the retreat. Luncheon was served in the parish building.

THE CANTATA entitled "The Last Night at Bethany," words arranged by John Bennett, music composed by C. Lee Williams, was sung at St. Timothy's, Roxborough (the Rev. R. E. Dennison, rector), on Thursday in Passion Week, by the choir of the parish, under direction of the choirmaster and organist, Lewis A. Wadlow. With but two exceptions this choir is entirely voluntary and composed of boys and men of the parish. The cantata is rather simple as a musical work, but full of devotional pathos, and to render it with any idea of interpretation, requires a period of faithful, hard practice. Considering the personnel of the voices, the result of their work is highly creditable.

#### SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bp. Coadj.

#### Injury to the Rev. W. N. Guthrie.

THE REV. WILLIAM N. GUTHRIE, rector of the Church of the Resurrection, Fern Bank, is suffering from burns about the head, sustained in pouring oil upon his furnace fire, when the flames enveloped him and caused serious injury. He is confined to his bed as the result.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

#### Memphis—Chattanooga—Sewanee Missions.

THE WORK of building up Holy Trinity mission, Memphis, started last summer by

the Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, is progressing. A lot has been purchased and work on a church building begun, and it is hoped that the corner stone will be laid on Easter Monday, as arranged.

THE BISHOP of the Diocese delivered two excellent addresses recently, one at the Cathedral, on Social Problems, and the other at the Church of the Good Shepherd, on The Bible, particularly referring in the latter to the new marginal readings.

THE NEW Christ Church, Chattanooga, hopes to clear itself of debt by Easter, and is showing much recent increase in strength. St. Paul's, Chattanooga, is also showing a larger financial income than ever before.

MR. G. R. CADMAN has been at St. Agnes' mission, Cowan, near Sevanee, for the winter, and has done most excellent and self-sacrificing work, also attending to the mission at Sherwood. Mr. Prentice Pugh has, during the winter, built up the work at Paris, Tenn., with good results.

#### TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

#### Vested Choir at Marshall.

THE NEW Sunday School vested choir at Marshall took part in the services on Passion Sunday for the first time. Dr. and Mrs. J. H. Pope have presented it with a magnificent brass processional cross. The members of the Junior branch of the Woman's Auxiliary have presented an ornate pair of vesper lights, and Mrs. Herbert E. Bowers has donated a brass altar desk in memory of her husband's mother. A class of over 20 is ready for Confirmation, and every dollar of debt will be raised on Easter Day. The Rev. Herbert E. Bowers, D.D., is the rector.

#### WASHINGTON.


H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### Anniversary at Trinity—Churchman's League—Lent.

THE 75TH ANNIVERSARY of Trinity Church, Washington (Rev. R. P. Williams, rector), will be celebrated by a week's festivities between April 27th and May 4th, at which time the rector also celebrates his own 9th anniversary of his ordination to the priesthood. An earnest effort is being made at this time to clear off the debt of \$10,000 which stands upon the parish. Of this amount \$7,000 has already been raised, and it is hoped that the remainder, \$3,000, may be received through the Easter offerings, which will be devoted to that purpose. Should these hopes be realized, it is planned that the consecration of the church shall occur at the time of the anniversary already mentioned, and Mr. Williams hopes to celebrate the Holy Communion in the newly consecrated church on Ascension Day, which is the anniversary of his first celebration after his ordination.

A CHANGE will shortly be made in regard to the Pro-Cathedral, which has heretofore been St. Mark's Church, on Capitol Hill. This parish has grown rapidly in strength and prosperity during the past few years, and with its full complement of services, its flourishing mission of the Good Shepherd, and its many activities, is one of the most important in the city. All the parochial work will continue; but it is understood that the Church of the Ascension, of which the Rev. Dr. J. H. Elliott has been for many years rector, will become the Pro-Cathedral. Dr. Elliott returned from the South some time since, but is not able to officiate. The Rev. H. A. Griffith is associate rector.

THE LAST lecture of the Churchman's League series was delivered by the Bishop of Connecticut on the evening of March 18th,



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his subject being, "The Church—One, Holy, Catholic, and Apostolic." It was a fitting close to a course of more than usual interest and ability, and was heard by a large audience.

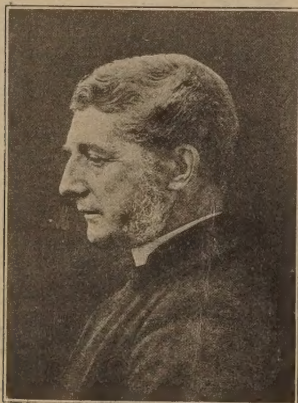
"THE CRUCIFIXION" was sung at the Pro-Cathedral by the choir, assisted by well known local soloists, on the 3d of March, and the same work will be rendered at Trinity Church on the evening of Good Friday.

## CANADA.

### News of the Dioceses.

#### Diocese of Montreal.

THE REV. W. W. CRAIG, curate of Trinity Church, St. John, New Brunswick, has been offered the rectorate of St. Luke's Church, Montreal, rendered vacant by the death of the Rev. Stephen Mallinson, so shortly after his induction. The offer was made by Archbishop Bond, on the recommendation of the vestry of St. Luke's, March 18th. It is thought Mr. Craig will accept.—AT A SPECIAL meeting of the vestry of St. George's Church, held March 18th, it was unanimously decided that the Very Rev. Dean Carmichael, while fulfilling the duties of Coadjutor Bishop should retain his present office of rector of St. George's Church. The best legal opinions were cited to show that there was no obstacle to the Bishop-elect retaining the rectorship. It was shown that he himself greatly desired not to sever his connection with the parish, which has lasted



JAMES CARMICHAEL, D.D.,

Bishop Coadjutor-elect of Montreal.

now for over a quarter of a century. A very high tribute was paid by the vestry to the Dean's work in the Church. The Archbishop had stated that the duties of the Bishop Coadjutor would not keep him away from the congregation more than five or six Sundays in the year.

#### Diocese of Quebec.

ON MARCH 18th, the feast of St. Edward King and Martyr, the new Church of St. Peter's, Sherbrooke (Rev. George W. Dumbell, D.D., rector), was consecrated by the Bishop. The clergy, choir, and church wardens received the Bishop with his procession at the door, and proceeded to the chancel, singing the 24th Psalm. An especially prepared office of Consecration was rendered, after which the Holy Communion was celebrated by the Bishop, the service concluding with a solemn *Te Deum*. The Bishop of Quebec was the preacher at the consecration service, while in the evening the Bishop of Algoma, a former rector of the parish, preached the sermon. On the day previous a new altar and reredos were blessed by the Bishop of the Diocese.

The consecration of this church, as the culmination and conclusion of Dr. Dumbell's

rectorship, was a very happy occasion, and the removal of the rector to Goshen, N. Y., where he will succeed the late Rev. George C. Betts as rector, is a cause for much regret locally.

#### Diocese of Toronto.

NEARLY \$1,000 has been subscribed for the brass tablet which is to be placed in St. James' Church, Orillia, in memory of Dr. Waters of New Orleans, who had spent his summers in the neighborhood of Orillia for some years.—THE next examination for teachers in Church Sunday Schools will be held in St. George's schoolhouse, Toronto, April 28th. Results will be published in the July number of the *Church Sunday School Magazine*. The examinations are under the auspices of the Church Sunday School Institute.

#### Diocese of Huron.

NEW St. Paul's Church, Woodstock, has been freed from debt and is to be consecrated on the 6th of April.—A NEW organ has been placed in Christ Church, Forest, and on March 8th was formally opened. It is all paid for. A handsome gift of \$1,000 was given last Easter by a lady for the erection of a Sunday School building in the same parish—The Church at Kingsville was lately consecrated.

#### Diocese of Algoma.

BISHOP THORNLOE held a Confirmation at Bracebridge, Feb. 23rd, and immediately afterwards held an ordination, when there was one candidate for the priest's office, the Rev. G. Yander, already in charge of a mission in the Diocese.

#### Diocese of Nova Scotia.

THE REV. CANON BROCK, preaching in St. Luke's Cathedral, Halifax, March 16th, spoke on the Reformation of the Church of England considered in connection with the four marks of the early Church in Acts ii, 42, namely, steadfast continuance in the Apostolic Creed, the Apostolic Church, the Apostolic Eucharist, and the Apostolic Liturgy.

#### W. A. Meeting.

AT the sixteenth annual meeting of St. Mark's branch of the W. A., Hamilton, Diocese of Niagara, there was a good attendance and encouraging reports. Bishop Dumoulin took the chair in the afternoon and the Rev. Provost Macklem of Trinity College, Toronto, gave an interesting address.

## WHAT MUD HAS DONE FOR THIS COUNTRY.

MUD, that at first glance seems so unsightly, is in truth the annual blessing of the lowlands to which it is being borne. We sometimes feel impatient at the way in which sediment closes the mouths of our rivers and impedes navigation. If we could see a map of our country, with a red line surrounding all the portions that have been built out of this silt, I think it would startle most of us to recognize how much of our best land is the gift of these muddy streams.—PROFESSOR S. C. SCHMUCKER, in the *Ladies' Home Journal*.

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Dear Mr. Warehouse:

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trouble you with so much  
correspondence regarding our  
leaflet. But they are so pop-  
ular our congregations grow  
so rapidly that we must have  
some more. So please make  
our order for Holy Trinity  
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hear notice.

I appreciate your kind-  
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leaflets

Truly Yours  
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is really a practical agency in arousing interest in

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Holy Trinity, Philadelphia, did not always,  
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some of it; but  
the

### Evening Prayer Leaflet

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Sept. 27- 1901

Many thanks for  
list of hymns for  
Oct and Nov.

I congratulate you  
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Yours truly  
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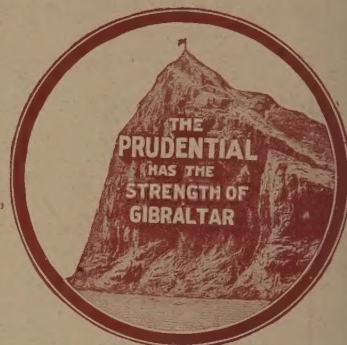
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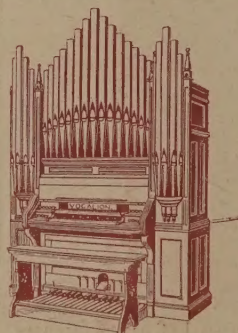
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